

THE
Lady's Physician :
BEING A
T R E A T I S E
OF ALL
Uterine D I S E A S E S
INCIDENT TO
W O M E N,
Either through the *Want of*, or *Caused by*,
C O P U L A T I O N.
Wherein all Causes of BARRENNESS
are Accounted for, and Certain
REMEDIES prescribed.

By JOHN SADLER of *Norwich*, M. D.

Orandum est, ut sit Mens sana, in Corpore sano. Juvenal.

L O N D O N :

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TO THE

LADIES.



*E C A U S E I
had my Being from
a W O M A N, I
thought none had
more Right to the Grape, than
she which planted the Vine.
Considering therefore the mani-
fold Distempers of Body, which*

A 2

you

you Women are subject unto, through your own Ignorance and Modesty, I could not but do my best, to inform and advise you in the Conservation of your own Health. And when I had spent some Meditations, and consulted with Galen and Hippocrates for my Proceeding; amongst all Diseases incident to the Body, I found none more Frequent, none more Perilous than those which arise from the ill affected Womb. For through the evil Quality thereof, the Heart, the Liver, and the Brain are affected, from whence

whence the *Actions Vital, Natural, and Animal* are hurt; and the *Vertues concoctive, sanguificative, distributive, attractive, expulsive, retentive, with the rest, are all weakned.* So that from the *Womb* comes *Convulsions, Epilepsies, Apoplexies, Palsies, Hectick-Feavers, Dropsies, malignant Ulcers; and to be short, there is no Disease so ill but may proceed from the evil Quality of it.*

How necessary therefore the Knowledge of Uterine Diseases is, judge ye? And how

many of you labour under them, all through your own Ignorance and Modesty, woeful Experience makes it manifest. For when a Woman is afflicted with any Disease of the Womb; First, Through her Ignorance, She knowing not the Cause thereof, being not instructed in the State of her own Body. And Secondly, Through her Modesty, being loth to divulge and publish the same to a Physician to implore his Aid, she conceals her Grief, and so increaseth her Sorrow.

For

Dedicatory.

v

For the Aid and Benefit of a Woman in this Cause, have I composed this Treatise. Wherein, as in a Glass, she may see herself in Private, and view the Nature, Cause, Signs, Prodnosticks, and Cure, of all Uterine Diseases, But yet no farther, than thereby to be instructed to confer with the Physician for the Cure of her Grief, lest by the misapplying the Remedy, you augment your Disease: I confess if you look unto the Matter, it is old, if unto the Method, new: Part of it being selected
out

out of the Greek, Part out of the Latin Authors, and Part out of the Experience of my own Practice, wherein I have followed the Industry of the Bee, who gathers Honey out of divers Flowers to weave into her own Comb. Many Things more might have been added in it, which for Modesty's Sake my Pen hath omitted. I have also stooped to your Capacities, in avoiding hard Words, and Rhetorical Phrases, desiring rather to inform your Judgments with the Truth, though a plain Manner, than
to

to confound your Understandings, with a more Rhetorical Discourse. But fearing to be over-tedious, craving Acceptance for these first Fruits of my Brain, until God endues me with a better Harvest, I rest,

The well Wisher of

NORWICH,
Septemb. 29.
1636.

your Health,

JOHN SADLER.



Ad Proceres

Artis Æsculapii.

PRÆNOBILEM
Medicinæ Artem ignobili
proferre vulgo, Opus
haud dignum Hodie non immerito
existimetur. Vos igitur qui hu-
jus Artis illustrissimæ estis Pro-
fessores, me forte an subin ulli esse
Animicenseatis; qui Artem hanc
inclitam gregalibus Verbis deco-
ravi: Quod ne putetis, Causam
inde meam coram vobis Venia ves-
tra sic agam. Sciatis vellem, quod
ego

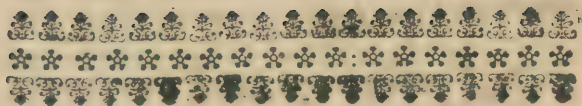
ego opusculo hoc meo promulgando
foemini num solummodo Sex-
um instituere decrevi : Vestra
proin Lenitudo & Benevolentia
(spero) Conamen istud meum (li-
cet squalidum) absq; inusto Stig-
mate in Lucem prodire patientur.
Hocq; confido magis, quippe quod
Hippocrates, qui mihi Exemplar
est, honoratissimus de hoc Sub-
jecto nonnulla vulgo exarata dedit.
Et de Materia si quærat, hanc,
ingenuè fateor, me ex Authoribus
tum antiquis, tum Modernis ex-
cerpsisse totam : Circa quam, si
Errorem quendam inscius aut in-
cautus expromere videar, suppli-
citer peto eundem mihi denudatum
fieri, & ipsum eliminare Conabor
ferio. At si Codicillus iste meus
incultus Iudicio vestro (uti spero)
inculpatus vixerit; Clementia vest-
ra me Vinculo Observantiæ vobis
devinctum

devinctum habebit imperpetuum.
Et quod ad Momum attinet, (cui
Calumniandi & Male-dicendi pru-
rigo semper inhæret) Flocci pendo,
quamvis Fungus iste Sannis & Sco-
matibus, hunc meum exerceat La-
borem quem scire vellem, suam
de me Sententiam inanem prorsus
levemq; ducere. Tumescat ideo
Invidia donec disrumpatur Odio:
mihi Curæ est bonos non offen-
dere & ignorantes informare. Hic
Scopus. Hic Saltus. Hic Pes fi-
gendus.

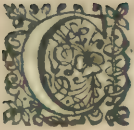
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Ornato.



Ornato atque erudito Juveni Do-
mino *Johanni Sadlero* Medicinæ
Doctori, *Alexander Reidus*, Ia-
trokeirourgos, atq; é Sociorum
inclyti Collegii *Londinensis* Medi-
ci numero S. P. D.

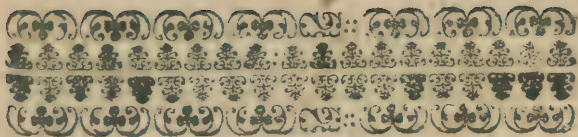
 *LARUM* tuam Morborum
Uterinorum, Speculum non osci-
tantur perlegi, ad eorum &
Dignationem & Curationem e-
laborasti, quodque publici Juris facturum
Te mihi significasti. Si de eo quæras, quid
sentiam, brevem apertamque Animi mei
Sententiam accipe Dignum existimo quod
Lucem aspiciat; ad quod Philiatron om-
nes Manibus Versent. Non est meo Judi-
cio quod Sciorum Cerulas miniatulas
pertimescas. Phrasis in eo Tersa atque
a elegans

*elegans : in eo certant Brevitas & Per-
spicuitas, ut de Te Horatianum istud vere
pronunciari non possit,*

*Brevis esse laboro,
Obscurus fio.*

*Methodus clara est, atque Rei Traditi-
oni conveniens. Medicamenta quæ profe-
runtur selecta sunt & tuta: Ita ut Liber
ipse secure maligni Livoris Dentem con-
temnere. Quamobrem oro, Autor sibi sim
eum publicandi, ut pulchris Ingenii tui
felicitis Primitiis Gloria tibi accedat, atque
ad Gratitude[m] exprimendam Populares
omnes obligentur. Londini, prid Id.
Januar. Anni ab exhibito in Carne
Messia supra Millesimum, Sexcentessimum,
Tricesimo, Quinto,*

Ex Musæolo meo



TO THE
A U T H O R.



Ust in thy Spring, did the Nine
Muses meet,

Whom when they 'spy'd, they
did conspire to greet ;

And with fresh Laurel then
Parnassus deck'd,

That They on Thee some Honour might reflect.
The Multitude amaz'd stood in a Round,
To see whose Praise *Fame's* glorious Trump
did sound ;

'Ere long they heard, that, *Sadler*, 'twas thy
Worth,

That caus'd that Stir, and brought the *Mu-*
ses forth.

Then did *Apollo* God of Physick's Art,
And the Nine-*Muses* all consent in Heart.

Thy

Thy well-deserving Mind, thy Name, thy
State,

With Learning, Honour, Fame to celebrate.
But foggy Sleepers, and those wanton Boys,
That spend their golden Time in melting Joys.
Th' impartial *Muses* daign not to respect,
They neglect Learning, and them They
neglect.

Or send their *Satires*, to proclaim their Crime,
'Cause craggy Stairs of Honour they don't
climb;

But generous *Sadler*, thou took'st better Way,
By making Learning's pleasant Fruit thy Prey.
Thou fough'st by early, late, by constant Pain,
By Cost, by Travel that Thou might'st ob-
tain.

Not the vain glorious Shell of empty Praise,
Which, shines a while and suddenly Decays.
But the sound Kernel of the honour'd Arts,
Which honour Thee for Thy deserved Parts;
Divine *Hippocrates*, *Galen*, all such,
As read this Book, may witness well thus
much.

'Mongst Doctors of thy Art, go, take thy Chair,
Now thou mayst rest; green Laurel is thy
Share.

I. S.



THE

Lady's Physician ;

OR, A

TREATISE

OF

DISEASES,

Arising from the WOMB.

INTRODUCTION.

IF any one, but of a mean Capacity were asked what were the Wonder of the World? I think that Reason would move him to answer, MAN ; he being the *Microcosmos*, or little World, to whom all Things are subordinate;

2 *The Lady's Physician; Or,*
ordinate; agreeing in the *Genus* with things sensitive, all being *Animal*, but differing in the *Species*, for Man alone is endued with Reason: *Let us make Man in our Image, after our Likeness.*

CICERO saith, That all Creatures were made like Moles, to root upon the Earth, Man only excepted; to him was given an upright Frame, to behold that Mansion prepared for him above.

Now to the End that this so noble and glorious a Creature might not quite perish, hath the Almighty given unto Woman the Field of Generation for a Receptacle of Human Seed; whereby that natural and vegetable Soul which lies potentially in the Seed, may, by the *Vis Plastica*, be produced into Act; that man being Mortal, and leaving his Offspring behind him, may become, as it were, Immortal, and live in his Posterity.

And because this Field of Generation, to wit, the Womb, is the Subject-Matter from whence our ensuing Discourse is drawn, like so many Lines from the Center; that you may the better judge of that which follows, we will, in brief, lay before you the Parts of the Womb, together with the Qualities of the menstruous Blood.

First, Touching the Womb: It is placed in the *Hypogastrium*, or lower Part of the Belly, in the Cavity called *Pelvis*, having the (a)

(a) *Columbus Anatom. de Viceribus.* lib. 11 cap. 16.
straight

straight Gut on one Side, to keep it from the hardness of the Back-Bone, and the Bladder on the other Side to defend it from Blows. The Form or Figure of it is like a (b) viril Member, only this excepted, the Manhood is outward, and the Womanhood within.

It is divided into the Neck and the Body. The Neck consists of a hard fleshy Substance much like a (c) Cartilage; at the End whereof there is a Membrane transversly placed, called *Hymen*, or *Eugion*. (d) Near also unto the Neck there is a prominent Panicle, which is called of *Montanus*, the Door of the Womb, because it preserveth the Matrice from Cold and Dust. Of the *Grecians* it is called *Kleiteris*; Of the *Latins*, *Præputium muliebre*, because the Jewish Women did abuse this Part to their own mutual Lust, as Saint *Paul* speaks, The Body of the Womb is that wherein the Child is conceived, and this is not altogether round, but dilates itself into two Angles, which *Herophilus* comparing to the Horns of a Calf, called them *Kerâias*. The outward Part of it is Nervous, and full of Sinews, which are the Cause of its Motion, but inwardly it is fleshy.

(b) *Fuchsius institut. medicin. lib. 1. sect. 5. c. 13.*

(c) *Weckerus syntax. lib. 1. part. 1. p. 67.*

(d) *Hæc etiam Membrana Flos Virginitatis vocatur, quia cum adest, Signum est Virginitatis. Ostiolum Uteri de Uterinis affect. p. 9.*

It is fabulouſly reported, that in the Cavity of the Womb, there are Seven divided Cells or Receptacles for Human Seed. But thoſe that have ſeen Anatomies, do know there are but Two, and thoſe not divided by a Partition, but only by a Line or Suture running through the miſt of it. In the right Side of the Cavity, by Reaſon of the heat of the Liver, (a) Males are conceived. In the left Side, by the Coldneſs of the Spleen, Females are begotten. And (b) this do moſt of our Moderns hold, for an infallible Truth ; yet *Hippocrates* holds it but in the general ; for in whom (*ſaith he*) the ſpermatical Veſſel of the right Side comes from the Reins, and the ſpermatical Veſſel of the left Side from the hollow Vein, in them Males are conceived in the left Side, and Females in the right. Well therefore may I conclude with the ſaying of *Empedocles*. (c) Such ſometimes is the power of the Seed, that a Male may be conceived in the left Side, as well as in the right. In the Bottom of the Cavity there are little Holes, called the *Cotyledones*, which are the Ends of certain Veins and Arteries, ſerving, in breeding Women, to convey Su-

(a) *Hippoc. lib. 5. Aphor. 48.* (b) *Quibus dextrum Vas ſpermaticum a Renali, & Siniftrum a Vena cava descendit, iis Mares ſiniſtrâ, dextrâ vero Parte uteri fœminæ geſtantur Hipp. 6. Ep: dem. Initio.* (c) *La interdum Vis eſt Seminis, ut Utroque ſinu Maſculos proferat.*

stenance to the Child, which is received by the Umbilical Vein: And in others, to carry Courfes into the Matrice.

(a) Now, touching the Menstruals: They are refined to be a monthly Flux of excrementitious and profitable Blood.

In which we are to note, (b) that the Matter flowing forth is Excrementitious; which is to be understood of the Superplus or Redundancy of it: For it is an Excrement in Quantity, in Quality being pure and incorrupt, like unto the Blood in the Veins.

And that the menstruous Blood, is pure and simply of itself, all one in Quality with that in the Veins, is proved two Ways: (c) First, from the final Cause of this Blood, which is the Propagation and Conservation of Mankind; that Man might be conceived; and being begotten, he might be comforted and preserved, both in the Womb, and out of the Womb. And all will grant it for a Truth, that the Child, while it is in the Matrice is nourished with this Blood; and it is as true, that being out of the Womb, it is still nourished with the same; for the (e) Milk is nothing but the menstruous Blood made white in the Breasts; and I am sure

(a) Aristot. de Generatione animal. lib. 1. c. 20.

(b) Sanguis menstruus, est benignus non malignus: in Quantitate, non Qualitate peccans. 14. de Usa Partium 8.

(c) Causa finalis menstrui est propagatio & Conservatio humanae speciei. (d) Aristot. de Generatione Animal. lib. 4. Cap. 8.

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Woman's Milk is not thought to be venomous, but of a nutritive Quality, answerable to the tender Nature of an Infant. *Secondly*, It is proved to be pure from the Generation of it, it being the Superfluity of the last Aliment of the fleshy Parts.

It may be objected, If the Blood be not of a hurtful Quality, how can it cause such (a) venomous Effects ; as if the same fall upon Trees and Herbs, it maketh the one barren, and mortifies the other. (b) And *Averroes* writes, That if a Man accompany with a menstruous Woman, if she conceive, she shall bring forth a Leper. (c) I answer, This Malignity is contracted in the Womb ; for the Woman wanting native Heat to digest this Superfluity, sends it to the Matrice, where seating itself until the Mouth of the Womb be dilated, it becomes corrupt and venomous, which may easily be, considering the Heat and Moistness of the Place. This Blood therefore being out of its Vessels, offends in Quality : In this sense let us understand *Pliny*, *Fernelius*, *Florus*, and the rest of that Torrent. (d) But if Frigidity be the Cause why Women cannot digest all their last Nourishment, and, consequently, that

(a) *Fernelius de hominis Procreatione lib. 7. Cap. 7.*

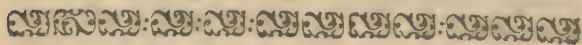
(b) *Aver. collect. Cap. 7.* (c) *Sol. Sanguis menstruus ob diuturnam in Utero moram, quandam Naturam contrahit.*

(d) *Laudabilis & alimentarius est hic Sanguis, cujus Causa efficiens est Calor Fœminæ mala debilit.*

they have these Purgations: It remains to give a Reason why they are of so cold a Constitution more than Men; which is this: (a) The natural End of Man's and Woman's Being, is to propagate; and this Injunction was imposed upon them by God at their first Creation, and again after the Deluge: Now in the Act of Conception, there must be an (b) Agent and a Patient, for if they be both every way of one Constitution, they (c) cannot propagate; Man therefore is hot and dry; Woman cold and moist: He is the (d) Agent, she the (e) Patient, or weaker Vessel, that she should (f) be subject unto the Office of the Man. It is necessary likewise that Woman should be of a cold Constitution, because, in her, is required a redundancy of Matter for the Infant depending on her; for otherwise, if there were not a Superplus of Nourishment for the Child, more than is convenient for the Mother, then would the Infant detract and weaken the principal Parts of the Mother; and like unto the Vipers, the Generation of the Infant would be the Destruction of the Parent. These month-

(a) Gen. 1. 28. 9. 1. (b) *Aliquot ut materia, aliquod ut efficiens.* (c) *Fernelius de Morbis partium & symptom. lib. 6. cap. 7.* (d) *Est enim Mas, a quo motus Procreationisque Origo manat.* (e) *Femina verò quæ materiam segetemq; subministrat.* (f) *Semen effusum in gremium suscipiendo.*

8 *The Lady's Physician; Or,*
ly Purgations (a) continue from the 15th Year
to the 46th or 50th. Yet often there hap-
pens a Suppression, which is either natural
or morbifical. They are naturally suppress'd
in breeding Women, and such as give Suck.
The morbifical Suppression falls now into
our Method to be spoken of.



C H A P. I.

Of the Suppression of the Courses.

THe Suppression of the Terms is an In-
terception of that accustomary Eva-
cuation of Blood, which every Month
should come from the Matrice, proceeding
from the Instrument or Matter vitiated.
The part affected is the Womb, and that
of itself, or by Consent,

The Cause of this Suppression is either
external or internal. The external Cause,
may be Heat or Dryness of the Air, im-
moderate Watching, great Labour, vehement
Motion, and the like, whereby the Matter
is so consumed, and the Body so exhausted,
that there is not a Superplus remaining to
be expelled; as is recorded of the (b) *Amo-*
zonites, who being Active, and always in

(a) *Adde decem ternis, mulierum menstrua cernis, ad quin-*
quaginta durat Purgatio tota.

(b) *Varandeus lib. 1. de morbis muli. Cap. 2.*

Motion,

Motion, had their Fluxions very little, or not at all. Or it may be caused by Cold, which is most frequent, making the Blood viscous and gross, condensing and binding up the Passages, that it cannot flow forth.

The internal Cause is either Instrumental or Material in the Womb, or in the Blood.

In the Womb it may be divers Ways; by Apostumes, Tumors, Ulcers, by the Narrowness of the Veins and Passages; or by the (a) *Omentum* or Kell in fat Bodies, pressing the Neck of the Matrice: But then they must have *Hernia Zirbalis*: For in Mankind the Kell reacheth not so low. By overmuch Cold or Heat, the one vitiating the Action, and the other consuming the Matter. By an evil Composition of the uterine Parts; by the (b) Neck of the Womb being turned aside; and sometimes, though rarely, by a (c) Membrane or Excrescence of Flesh growing about the Mouth or Neck of the Womb. The Blood may be in Fault two Ways, in Quantity, or in Quality: In Quantity, when it is so consumed, that there is not a Superplus left, as in (d) *Viragoes* and *Viril* Women, who through their Heat and Strength of Nature, digest and consume all their last Nourish-

(a) Heurnius *de morbis mulierum. cap. 1.* (b) Galenus 5. *Aphor. 28.* (c) Paræus *de hominis Generatione. cap. 51, & 43.* (d) Erotis *de Passionibus mulier. cap. 23.*
mens

ment; as *Hippocrates* writes of *Phaetusa*, who (a) being exiled by her Husband *Pythea*, her Terms were supprest, her Voice changed, and she had a Beard, with a Countenance like a Man. But these I judge rather to be *Anthropophagæ*, Women-eaters, than Women-breeders, because they consume one of the Principles of Generation, which gives a Being to the World, viz. The menstruous Blood. The Blood likewise may be consumed, and consequently, the Terms stayed by bleeding of the Nose; by a Flux of the Emroides; by a *Dysenteria*, commonly called the *Bloody Flux*, by many other Evacu-ations, and continual and chronical Diseases. Secondly, The Matter may be vitious in Quality; as suppose it be Sanguineous, Flegmatical, Bilious, or Melancholious, every one of these, if they offend in Grossness, will cause an Obstruction in the Veins.

Signs manifesting the Disease, are Pains in the Head, Neck, Back, and Loins, Weariness of the whole Body, but especially of the Hips and Legs, by Reason of a Continuity which the Matrix hath with these Parts: Trembling of the Heart. Particular Signs are these, if the Suppression proceeds of Cold, she is heavy, sluggish, of a pale Colour, and hath a slow Pulse; *Venus's* Combats

(a) *Hippoc. Epidem. 6.*

are neglected, the Urine is crude, watrish, and much in Quantity; the Excrements of the Guts usually are retained. If of Heat, the Signs are contrary to those even now recited. If the Retension be natural and come of Conception; this may be known by drinking of Hydromel (*a*), that is Water and Honey, after Supper going to Bed, and by the Effect which it worketh; for, after the taking of it, if she feels a beating Pain about the Navel and lower Parts of the Belly, it is a sign she hath conceived, and that the Suppression is natural: If not, that it is vitious, and ought medicinally to be taken away. For the Prognosticks are, that with the evil Quality of the Womb the whole Body stands charged; But especially the Heart, the Liver, and the Brain; and betwixt the Womb and these three principal Parts, there is a singular Consent.

First, The Womb communicates to the Heart by the Mediation of those Arteries which come from *Aorta*; hence the Terms being suppressed, will ensue Faintings, Swoonings, Intermision of Pulse, Cessation of Breath.

Secondly, It communicates to the Liver by the Veins derived from the hollow Vein; hence will follow *Obstructions*, *Cachexies*, *Faundice*, *Dropsies*, hardness of the Spleen.

(a) Hippoc. lib. Apho. 41.

Thirdly,

Thirdly, It communicates unto the Brain, by the Nerves and Membranes of the Back ; hence will arise *Epilepsies, Apoplexies, Frenzies*, melancholy Passions, Pain in the after Parts of the Head, Fearfulness, Inability of Speaking. Well therefore may I conclude (a) with *Hippocrates*, If the Months be suppress'd, many dangerous Diseases will follow.

In the Cure of this, and of all the other following Effects, I will observe this order. The Cure shall be taken from Chirurgical, Pharmaceutial, and Diætetical Means.

This Suppression is a plethorick Effect, and must be taken away by Evacuation ; and therefore first we will begin with Phlebotomy, *i. e.* Bleeding.

In the midst of the menstrual Period, open the Liver Vein ; and for the Reversion of the Humour, two Days before the wonted Evacuation, open the Saphena on both Feet. If the Repletion be not great, apply cupping Glasses to the Legs and Thighs. And although there be no Hope to remove the Suppression (as in some the Cotyledones are so closed up, that nothing but Copulation will open them) yet it will be convenient, as much as may be, to ease Nature of her Burthen, by opening the Hemerhoid Veins with a Leech.

After Bleeding, let the Humours be

(a) *Lib. 5. Apho. 57.*

prepared and made fluxile with Syrrup of *Stæchas*, *Calamint*, *Betony*, *Hyſop*, *Mugwort*, *Horehound*, *Fumeter*, *Maidenhair*. Bathe with *Camomile*, *Penny-royal*, *Savine*, *Bay-leaves*, *Ju-niper-berries*, *Rue*, *Marjoram*, *Feverfew*, ℞ of the *Leaves of Nep*, *Maidenhair*, *Succory*, *Beto-ny*, ana. m. j, make a Decoction; take thereof ℥ iij. Syrrup of *Maidenhair*, *Mugwort*, *Succory*, ana. ℥ s. Miſce: After ſhe comes out of the Bath, let her drink it off. Purge with *Pil. de Agarico*, *Elephant. Coch. Fætid. Galen* in this Caſe commends *Pil. de Hiera cum Colo-cyntide*; for as they be proper to purge the Humour offending, ſo alſo they do open the Paſſages of the Womb, and ſtrengthen the Faculty by their Aromatical Quality.

If the Stomach be overcharged, let her take a Vomit; yet ſuch an one as may work both ways, leſt working only upward, it ſhould too much turn back the Humour. ℞. *Trochisks of Agrick* ℥ iij. infuſe them in ℥ iij. of *Oximel*, in which diſſolve of the Electuary *Diaſarum* ℥ i s. *Benedic. Laxat.* ℥ s: Take this after the manner of a Purge.

After the Humour hath been purged, proceed to more proper and forcible Remedies. ℞. *Trochisks of Myrhe* ℥ i s. *Peſſy-feed*, *Caſtor*, *Rhinds of Caſſia* ana ℥ i. of the Extract of *Mugwort* ℥ i s. *Musk* gr. x. with the Juice of *Smallage* make 12 Pills, take 2 every Morning or after Supper going to Bed. ℞. of *Cinnamon* ℥ s. *Roots of Smernium*, *Va-*
C lerian

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lerian, Aristolochia, ana ℥ii. Roots of As-
 rum ℥i, Castor, Saffron, ana ℥ii. Spec. Diam-
 bræ. ℥ii. Trochisks of Myrhe ℥iiii, Tartari
 Vitriolati, ℥ii. make all into a Powder; with
 Mugwort-water and Sugar qs make Lozenges,
 take ℥i of them every Morning; or mingle
 ℥i of the Powder with ℥i of Sugar, and take it
 in white Wine. ℞. Of prepared Steel, *Spe-*
cierum hieræ ana ℥ii. Borace, Species of Myrhe,
 ana ℥i, with the Juice of Savine make 38.
 take three every other Day immediately
 before Dinner. ℞. Of Castor ℥i. wild Carrot
 seed 3s. with Syrrup of Mugwort make
 4 Pills, take them in the Morning fast-
 ing, and so for three Days together, be-
 fore the wonted Time of the Purgati-
 ons. ℞. Of Agarick, Aristolochia, Juice of
 Horehound, ana 3v. Rhubarb, Spicknard An-
 niseed, Galbanum, Assafætida, Smallage-
 Roots, Gentian, of the three Peppers, Laccæ,
 ana 3vi. with Honey make an Electuary;
 take of it 3iii for a Dose. In flegmatical
 Bodies, nothing better can be given than the
 Decoction of the Wood Guaiacum, with a
 little Dictam taken in the Morning fasting,
 and so for 12 Days together without provo-
 king of Sweat.

Administer to the lower Parts by Suffumi-
 gations, Pessaries, Unctions, Injections, In-
 fusions.

Make Suffumigations of Cinnamon, Nut-
 meg, Cloves, Bay-berries, Mugwort, Galba-
 num,

num, Melanthium, Amber, &c Make Pessaires of Figgs, and the Leaves of Mercury bruised and rowled up with Lint. If you desire a stronger ; make one of Myrhe, Bdelium, Opoponax, Ammoniacum, Galbanum, Sagapenum, Mithridate, Agarick, Coliquintida &c. Make Injections of the Decoction of Origane, Mugwort, Mercury, Betony and Figgs, pouring the same into the Womb by a Metrenchita. R. Oyl of sweet and bitter Almonds, Lillies, Capers, Cammomile ana ζ s. Laudani, Oyl of Myrhe, ana ζ ii. with Wax make an Unguent ; with which let the Places be anointed. Make Infusions of Fængreek, Cammomile, Melilote, Dill, Marjoram, Penny-royal, Feverfew, Juniper-berries and Calamint. But if the Suppression comes by a Defect of Matter, then ought not the Courses to be provoked, until the Spirits be animated, and the Blood again encreased. Or if by proper Affects of the Womb, as Dropsies, Inflammations, and the like ; then must a particular Cure be used, the which I will not insist upon here, but treat of them as they lie in Order.

If the Retention comes from Repletion or Fulness ; let the Air be hot and Dry ; use moderate Exercise before Meals ; let your Sleep be shorter than ordinary ; and your Meat and Drink attenuating. Seeth with your Meat Garden Savory, Thime, O-

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rigan and (a) Ciche Peason. If of Empti-
ness or Defect of Matter ; let the Air be
moist and moderately hot ; Shun Exercise
and watchings, let your Meat be nourish-
ing, and of a light Digestion ; as rear-Eggs,
Lamb, Chickens, Almond-Milk, and the
like.



C H A P. II.

Of the overflowing of the Courses.

THE Learned say, by comparing of
Contraries, Truth is made manifest.
Having therefore spoken of the Suppression of
the Terms ; Order requires now , that I
should insist upon the overflowing of them,
an Effect no less dangerous than the former.
And this immoderate Flux of the Months,
is defined to be a sanguineous Excrement
proceeding from the Womb, exceeding
both in Quantity and Time. *First*, It is said
to be sanguineous, the Matter of the Flux
being only Blood ; wherein it differs from
the false Courses, or Whites ; of which
I will speak hereafter.

Secondly, It is said to proceed from the
Womb ; for there are two Ways by which
the Blood flows forth. The one is by the

(a) *Cicer. Arietinum.*

internal Veins in the Body of the Womb; and this is properly called the Monthly Flux. The other is by those Veins which are terminated in the Neck of the Matrice, and this is called of *Ætius*, the Hemorrhoids of the Womb. *Lastly*, It is said to exceed both in Quantity and Time. In Quantity, saith *Hippocrates*, (a) when they flow above 18 Ounces. In Time, saith *Aristotle*, when they flow above three Days. (b) But we take this for a certain Character of their inordinate flowing, when the Faculties of the Body thereby are weakened. In Bodies abounding with gross Humours, this immoderate Flux sometimes unburthens Nature of her Load, and ought not to be stayed without the Counsel of a Physician.

The Cause of this Effect is internal or external. The internal Cause is threefold; in the Matter, Instrument, or Faculty. The Matter, which is the Blood, may be vitious, two ways. *First*, In Quantity, it being so great, that the Veins are not able to contain it. *Secondly*, (c) In Quality, it being adust, sharp, watrish or unconcocted. The Instrument, *viz*: the Veins are faulty by the dilatation of the Orifice; which may be caused two ways: *First*, By the Heat of the Consti-

(a) *Hippoc. lib. 1. de morbis mul.* (b) *Aristotelis 2. de Hist. Animal. ca. 2.* (c) *Hippoc. l. 2. de morbis mulierum.*

tution, Climate or Season, heating the Blood whereby the Passages are dilated, and the Faculty weakned that it cannot retain the Blood. *Secondly*, By Falls, Blows, violent Motion, breaking of a Vein, &c.

The external Cause may be calidity of the Air, lifting, carrying of heavy Burthens, unnatural Child-Birth, Falls, &c.

In this inordinate Flux the Appetite is decayed, the Concoctions depraved, and all the Actions weakned, the Feet are swelled, the Colour of the Face is changed, and a generall Feebleness possesseth the whole Body. If the Flux comes by the breaking of a Vein, the Body is sometimes cold, the Blood flows forth in heaps, and that suddenly, with great Pain. If it comes through Heat, the Orifice of the Veins being dilated, then is there little or no Pain, yet the Blood flows faster then it doth in an Erosion, and not so fast as it doth in a Rupture. If by Erosion or Sharpness of Blood, she feels a great Heat, scalding the Passage ; It differs from the other two, in that it flows not so suddenly nor so copiously as they do. If by Weakness of the Womb, she abhorreth the Use of *Venus*. *Lastly*, if it proceeds from an evil Quality in the Blood ; drop some of it on a Cloth, and when it is dry, (a) you may judge of the Quantity by the Colour. If it

(a) Hippoc. lib. 1. de morbis mulierum.

be cholerick, it will be Yellow ; if Melancholy, Black ; If flegmatical, watrish and whitish.

If with the Flux be joyned a Convulsion, it is (a) dangerous, because it intimates, the more noble Parts are vitiated ; and a Convulsion caused by Emptiness is deadly. If it continues long it will be cured with great Difficulty: for it was one of the Miracles which our Saviour Christ (b) wrought to cure this Disease when it had continued 12 Years. To conclude, if the Flux be inordinate (c) many Diseases will ensue ; and without Remedy, the Blood together with the native Heat being consumed, either chacherial, hydropical, or paralytical Diseases will follow.

The Cure consisteth in three Particulars. *First*, in repelling and carrying back the Blood. *Secondly*, In correcting and taking away the Fluxibility of the Matter. *Thirdly*, In corroborating the Veins and Faculty for the first ; To cause a Regression of the Blood, open a Vein in the Arm, and draw out so much Blood as the Strength of the Patient will permit ; and that (d) not together, but at several Times ; for hereby the Spirits are the less weakned, and the Retraction so much the greater.

(a) Hippoc. lib. 5. Aphor. 56. (b) S Matth. 9. 20.

(c) Hippoc. l. 5. 57. (d) Non confertim sed per intervalla.

Apply cupping Glasses to the (a) Breasts; and also to the (b) Liver, that the Reversion may be the Fountain.

To correct the Fluxibility of the Matter, cathartical Means moderated with Astringents must be used.

If it be caused by Erosion or Sharpness of Blood; consider whether the Erosion be by salt Phlegm, or adust Choller, If by salt Phlegm; prepare with Syrrup of Violets, Wormwood, Roses, Citron-pills, Succory, &c. then take this Purgation following. *R.* Myrobolan. Chebul. \mathfrak{z} s. Trochisks of Agarick \mathfrak{z} i. with Plantain-Water make a Decoction: Add thereunto syr. rosat. lax. \mathfrak{z} iii. make a Potion.

If by adust Choller, prepare the Body with Syrrup of Roses, Myrtles, Sorrel, Purcelain, commixt with Water of Plantain, Knotgrass, and Endive; then purge with this Potion. *R.* Rinds of Myrabolans, Rhubarb, ana \mathfrak{z} i. Cinnamon gr. xv. infuse them one Night in Endive-Water: Add to the straining, Pulp of Tamarind, Cassia, ana \mathfrak{z} s, Syrrup of Roses \mathfrak{z} i. make a Potion.

If the Blood be watrish and unconcocted, as it is in Hydropical Bodies, and flows forth by Reason of the tenuity and thin-

(a) Hippoc. lib. 5. Aphor. 50. (b) Riolanus sect. 4. tract. 2. de morbis Uteri.

ness, the Use of Hydragoga will be profitable. Purge with Agarick, Elaterium, and Coloquintida. Sweating is proper in this Case, for by it, the Matter offending is taken away, and the Motion of the Blood is carried to the outward Parts. To procure Sweat, she may take Carduus Water with Mithridate: Or the Decoction of Guajacum, Sassafras, and Sarsa-parilla, the Gum of Guajacum also doth greatly provoke Sweat. Pills of Sarsa-parilla taken every Night going to Bed are worthily commended. If the Blood flows forth from the opening or breaking of a Vein, without any evil Quality in itself, then ought only Corroboratives to be applied, which is the last thing to be done in the Cure of this inordinate Flux.

℞. Of Bole-armony ℥i; London Treacle ℥i, old conserve of Roses, ℥ss. with Syrrup of Myrtles make an Electuary. Or if the Flux hath continued long, ℞. Of Mastick ℥ii. Olibani, troch. de carabe ana ℥i. Balaustrorum, ℥i. make a Powder; with Syrrup of Quinces make it into Pills; take one always before Meals. ℞. *Lapidis hæmatitis triti* ana ℥ii. *specierum triasantali* ℥i. troch. de carabe, de scoria ferri, Coral, Frankincence, ana ℥i. fine Bole ℥i. beat these to a fine Powder, and with Sugar and Plantain-Water q. s. make Lozenges. Asses Dung is well approved of whether taken inwardly with Syrrup of Quinces, or applied outwardly with steed

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led Water. *Galen* by conveying the Juice of it, through a *Metrenchita* into the Womb 4 Days together, cured this immoderate Flux, which no ways else could be restrained. Going to Bed, let her take \mathfrak{z} is. *Philonii Romani* in a Wafer, make Suffumigations for the Matrice, of Mastick, Frankincence, burnt Frogs, not forgetting the Hoof of a Mule. \mathfrak{R} . Of the Juice of Knotgrafs Comfery, Quinces, ana \mathfrak{z} s. Campher, \mathfrak{z} i. dip Silk-Cotton therein, and apply it to the Places. \mathfrak{R} . Oyl of Mastick, Myrtles, Quinces, ana \mathfrak{z} s. fine Bole, troch. de Carabe, *sanguinis Draconis*, ana \mathfrak{z} i. Wax and Vinegar q. s. make an Unguent, apply it both before and behind. \mathfrak{R} Of Plantain, Shepherds-Purse, red Rose Leaves ana M. iii. Of Goats and Asses Dung dried, ana \mathfrak{z} is. *acatie*, *Hypocistidos* ana \mathfrak{z} is. dried Mint \mathfrak{z} i. Bean-meal \mathfrak{z} iii. Boil all these in Plantain-Water, and make of it two Plaisters; apply one before and the other behind. If the Blood flows from those Veins which are terminated in the Neck of the Matrice, then it is not called the overflowing of the Terms, but the Hemorrhoids of the Womb; yet the same Cure will serve them both; only the instrumental Cure will a little differ; for in the esterine Hemorrhoids, the Ends of the Veins hang over like little Teats or Pushes which must be taken away by (a) Incision, and then the Veins clo-

(a) *Lege apud Paulum, lib. 6. c. 71.*

fed up with Aloes, fine Bole, burnt Allom, Troch. de Terra Sigil. Myrhe, Mastick, with the Juice of Comfrey, and Knot-grass, laid Plaisterwise thereto.

The Air must be cold, and dry: All Motion of the Body is forbidden. Let her Meat be Pheasant, Partridge, Mountain-Birds, Conies, Calfs-Feet, &c. And let her Beer be mixt with the Juice of Quinces and Pomgranates.



CHAP. III.

Of the Weeping of the Womb.

THE Weeping of the Womb, is an unnatural Flux of Blood coming from the Womb by Drops, or after the manner of Tears; causing violent Pains in the same; keeping neither Period nor Time. By some it is referred unto the immoderate Evacuation of the Courses, yet they are distinguished in the Quantity and Manner of their flowing. In that they flow copiously and freely; In this continually, yet by (a) little and little, and that with great Pain and Diffi-

(a) *Distinguuntur secundum magis & minus, & Exeundi modo.*

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culty : Wherefore it is likened unto the (b)
Strangury.

The Cause is the Faculty, Instrument, or Matter. In the Faculty, by being enfeebled, that it cannot expel the Blood : and the Blood resteth there, makes the Parts of the Womb grow hard, and stretcheth the Vessels, from whence proceeds the (c) Pain in the Womb. In the Instrument, by the Narrowness of the Passages. *Lastly*, It may be in the Matter of the Blood, which may offend in too great a Quantity, or in an Evil Quality, it being gross and thick, that it cannot flow forth as it ought to do, but by Drops.

The Signs will best appear by the relation of the Patient.

Hereupon will ensue Pains in the Head, Stomach, and Back, with Inflammations, Suffocations, and Excoriations of the Matrice.

If the Strength of the Patient will permit, first open a Vein in the Arm, rub the upper parts, and let her Arms be corded, that the force of the Blood may be carried backward.

Then apply such things as may laxate and mollify the stretching of the Womb, and assuage the sharpness of the Blood ; as Cataplasmes made of Bran, Line-seed, Fæn-

(b) *Silvius Comment. de mensibus Mulierum.* (c) *Dolor*
tensus Uteri.

greck, Melilote, Mallows, Mercury and Atriplex : If the Blood be viscous and gross, add thereto Mugwort, Calamint, Dictam and Betony : and let her take of *Venice Treacle* the quantity of a Nutmeg with Syrrup of Mugwort every Morning. Anoint the Places with Oyl of Lillies, Roses, Linefeed, Sweet Almonds, and Calves Marrow. Make Injections of the Decoction of Mallows, Mercury, Linefeed, Groundsel, Mugwort, Fængreck, with Oyl of sweet Almonds.

Sometimes it is caused by a Wind, and then Phlebotomy is to be omitted ; and in the stead thereof. *R.* Syrrup of Feverfew $\mathfrak{z}\text{i}$. Honey of Roses, Syrrup of Stæchas, ana $\mathfrak{z}\text{s}$. Water of Calamint, Mugwort, Betony, Hyssop, ana $\mathfrak{z}\text{i}$. make a Julep. If the Pain continues, take this Purgation. *R.* *Specierum hieræ* $\mathfrak{z}\text{i}$ *diacatholicon* $\mathfrak{z}\text{s}$. Syrrup of Roses Laxative $\mathfrak{z}\text{i}$. with the Decoction of Mugwort and the 4 Cordial Flowers, make a Potion. If it comes through Weakness of the Faculty, let that be corroborated. If through Grossness or Sharpness of the Blood, let the Quality of it be altered as I have shewn in the foregoing Chapter. *Lastly*, If the Excrements of the Gut be retained, provoke them by a Clyster, of the Decoction of Chammomil, Betony, Feverfew, Mallows, Linefeed, Juniper-Berries, Cumminseed, Aniseed, Melilote ; adding thereto

D

of

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of Diacatholicon, ℥s. *hieræ picræ* ℥ii. Honey,
Oyl, ana ℥i. Salniter ℥is. The Patient must
abstain from Salt, sharp and windy Meats.



C H A P, IV.

Of the False Courses or Whites.

F Rom the Womb proceeds not only the Menstruous Blood, but accidentally many other Excrements, which by the Ancients are comprehended under the Title of *Rhous Guraikaïos*, which is a Distillation of Variety of corrupt Humours through the Womb, flowing from the whole Body, or part of the same keeping neither Course nor Colour, but varying in both.

The Cause, is either promiscuously in the whole Body, by a Cachochymia or Weakness of the same, or in some of the Parts ; as in the Liver, which by the Inability of sanguificative Faculty, causeth a Generation of corrupt Blood ; and then the Matter is ruddish ; sometimes in the Gall, being sluggish in its Office, not drawing away those cholerick Superfluities which are ingender'd in the Liver, and the Matter is Yellowish. Sometimes in the Spleen, not defecating

ting and cleansing the Blood of the Dreggs and excrementitious Parts; and then the Matter flowing forth, is Blackish. It may also come from Catarrhs in the Head; or from any other putrify'd or corrupted Member. But if the Matter of the Flux be white, the Cause is either in the Stomach, or Reins. In the Stomach, by a flegmatical and crude Matter there contracted, and vitiated through (a) Grief, Melancholy, and other Distempers: For otherwise, if the Matter were only *Pituita*, crude Phlegm, and no ways corrupt or vitiated, being taken unto the Liver in might be converted into Blood; for Phlegm in the Ventricle, is call'd (b) Nourishment half digested: (c) But being corrupt though sent unto the Liver, yet it cannot be turned into Nutriment; for the second Concoction cannot correct that which the first hath corrupted; and therefore the Liver sends it to the Womb which can neither digest it nor repel it, and so it

D 2

(a) *Ex morore Tristitia & Animi Affectionibus, Vires deiciuntur & vitiatum prima Concoctio: Gal. Arte medicinali.*

(b) *Pituita est succus alimentarius, & Sanguis ex dimidio coctus Fernel. de Functionibus & Humoribus lib. 6. cap. 9.*

(c) *Dimidio coctum alimentum; quod in Jecore concoctum Sanguis fit. Fuschius institut. med. lib. 1. Sect. 4. cap. 3. Secunda Concoctio non potest corrigere primam Vitiatam.*

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is voided out, still keeping the Colour which it had in the Ventricle. The Cause, also may be in the Reins being over-hot whereby the spermatical Matter, by Reason of its thinness, flows forth. The external Cause may be Moistness of the Air, eating of corrupt Meats, Anger, Grief, Slothfulness, immoderate Sleeping, Costiveness of Body.

The Signs are extenuation of the Body, Shortness and Stinking of Breath, Loathing of Meat, Pain in the Head, Swelling of the Eyes and Feet ; Melancholy Humidity flows from the Womb of divers Colours, as reddish, Black, Green, Yellow, White : It differs from the flowing and over-flowing of the Courses, in that it keeps no certain Periods, and is of many Colours, all which do degenerate from Blood.

If the Flux be flegmatical it will continue long, and be difficult to cure, yet if vomiting or the Flux *Diarrhæa* happeneth, diverting the Humour, it cures the Disease. If it be cholerick, it is not so permanent, yet more perilous, for it will cause (*Rbagadia*) Clifts in the Neck of the Womb, and sometimes make an Excoriation in the Matrix. If *Melancholius*, it is most dangerous and contumacious ; yet the (a) Flux of the Hemorrhoids administers Cure.

If

(a) Hyppoc. 6. *Apher.* 11.

If the Matter flowing forth be reddish, open a Vein in the Arm ; if not, apply Ligatures to the Arms and Shoulders. (a) Galen glories of himself how he cured the Wife of Boetius labouring of this Disease, by rubbing the upper Parts with Crude Honey.

If it be caused by a Distillation from the Brain, take Syrrup of Betony, Stæchas, and Marjoram: Purge with pil. coch. *sine quibus, de Agarico*: Make *Nasalia* of the Juice of Sage, Hyssop, Betony, Nigella, with one Drop of Oyl of Cloves and a little silk Cotton. *R. Elect. Dianth. Aromat. Rosat. Diambræ, Diamosci dulcis, ana ʒi. Nutmeg ʒs. with Sugar and Betony Water, make Lozenges, to be taken every Morning and Evening. Take Auræ Alexandrinæ ʒs. at Night going to Bed. If these Things help not, use the Suffumigation, and Plaster as they are prescribed, hereafter.*

If it proceeds from Crudities in the Stomach, or from a cold distemper'd Liver, take every Morning of the Decoction of *Lignum sanctum*. Purge with pil. *de Agarico, de Hermodaët. de Hieræ Diacolocynthid. fætidæ, Agrigativæ. R. Elect. aromat. ros. ʒii. Cytron-pills dried, Nutmeg, long Pepper, ana ʒi. diagalangæ ʒi. Santali albi, Ligni Aloes ana ʒs. Sugar ʒvi. with Mint-Water make Lozenges. Take of them before Meals. If with Frigidity of the Liver, there be joyned a Repletion of the Stomach,*

D 3

mach,

(a) Galen, lib. de prænot ad posthum. c. 8.

mach, purging by Vomit is commendable: For which take ℥iii. of the Electuary Diasarus. Galen allows of diuretical Means ; as of Apium, Percoselinum, &c.

If the Matter of the Flux be cholerick, prepare the Humour with Syrrup of Roses, Violets, Endive, Succory. Purge with Myrobolans, Manna, Rhubarb, Cassia. R. Of Rhubarb, ℥ii. Aniseed ℥i. Cinnamon ℥is. infuse them in ℥vi of prune Broth. Add to the straining of Manna ℥i ; and take it in the Morning according to Art. R. Specierum Diatrionsantaloni, diatrageacanthi frigidioris, diarrhodii, abbatis, diacydonii. ana. ℥i. Sugar ℥iiii. with Plantain Water make Lozenges. If the Clyster of the Gall be sluggish, and do not stir up the Faculty of the Guts, give hot Clysters of the Decoction of the four mollifying Herbs, with Honey of Roses and Aloes.

If the flux be Melancholious, prepare with Syrrup of Maidenhair, Epithimum, Polipodie, Borragin, Bugloss, Fumiter, Harts-Tongue, and Syrrupus bisantinus, which must be made without Vinegar: Otherwise, it will rather animate the Disease than Nature ; for Melancholy by the Use of Vinegar is increas'd ; and both by Hippocrates, Silvius, and Avenzoar, it is disallow'd of, as an Enemy (a) to the Womb, and therefore not to be used inwardly in uterine Diseases.

Purgers

(a) Hippoc. lib. 3. de ratione victus in morbis acutis.

(b) Jacobus Silvius comment. de Mensibus Mulierum. Avenzoar lib. 2. et act. 5. c. 1.

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Purgers of Melancholy are *pilulæ fumarie*, *pilulæ Indæ*, *Pil. de Lapide lazuli*, *diasena* and *Confectio hamech*. \mathcal{R} . Of stamped Prunes $\mathfrak{z}\text{ii}$. Sene $\mathfrak{z}\text{i}$. *Epithimum*, *Polipodie*, *Eumeter*, ana $\mathfrak{z}\text{is}$. sowre Dates $\mathfrak{z}\text{i}$. with Endive-Water make a Decoction: Take here of $\mathfrak{z}\text{iiii}$. add unto it *confectionis hamech* $\mathfrak{z}\text{iii}$. *Manna* $\mathfrak{z}\text{iii}$. Or \mathcal{R} . *pil. Indarum*, *pil. Fætidarum*, *agarici trochiscati* ana $\mathfrak{z}\text{i}$. Pills of *Rhubarb*, $\mathfrak{z}\text{s}$. *Lapis lazuli* gr. vi. with Syrrup of *Epithimum* make Pills, take them once every Week. \mathcal{R} . *Elect. lætificantis Galeni* $\mathfrak{z}\text{iii}$. *Diamargariti calidi* $\mathfrak{z}\text{i}$. *diamosci dulcis*, *Conserves* of *Borrage*, *Violets*, *Bugloss*, ana $\mathfrak{z}\text{s}$. *Citron* Pills *condited* $\mathfrak{z}\text{i}$. *Sugar* $\mathfrak{z}\text{vii}$. with *Rose Water* make *Lozenges*.

Lastly, If the Womb be cleansed from the corrupt Matter, and then corroborated: for the purifying thereof, make Injections of the Decoction of *Betony*, *Feverfew*, *Mugwort*, *Spicknard*, *Bistort*, *Mercury*, *Sage*, adding thereto *Sugar*, *Oyl* of sweet *Almonds* ana $\mathfrak{z}\text{ii}$. *Pessaries* also may be made of *silk Cotton*, madified in the Juice of the forenamed Herbs. To Corroborate the Womb, you may thus prepare *Trochists*. \mathcal{R} . Of *Mugwort*, *Feverfew*, *Myrrhe*, *Amber*, *Mace*, *Nutmeg*, *stirax*, *Ligni aloes*, red *Roses* ana $\mathfrak{z}\text{i}$. with the *mucilage* of *tragacanth*, make *Trochists*: Cast some of them on the Coals, and smother the Womb therewith. Make *Fomentations* for the Womb, of red *Wine*, in which hath been decocted, *Mastick*, *Fine-bole*, *Balaustia*, and red *Roses*: Anoint the *Matrix* with *Oyl* of
Quinces

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Quinces and Myrtles; and apply thereto Empla-
strum pro Matrice; and let her take of Diamos-
cum dulce and elect. Aromaticum every Mor-
ning.

A drying (a) Diet is commended to be best, because in this Effect the Body most commonly abounds with flegmatical and crude Humours. For this Cause (b) Hippocrates counsels the Patient to go to Bed supperless. Let her Meat be Partridge, Pheasant, Mountain-Birds rather roasted than Boiled. Immoderate Sleep is forbidden, moderate Exercise is commended.



CHAP. V.

Of the Suffocation of the Mother.

THIS Affect which simply consider'd is none, but the Cause of an Affect, is called in English the (c) Suffocation of the Mother, not because the Womb is strangled, but for that it causeth the Woman to be choaked. It is a Retraction of the Womb, towards the Diaphragme and Stomach, which presseth and crusheth up the same, that the Instrumental

(a) Galen. lib. de victu at tenuante.

(b) Hyppoc. l. 2.

(c) Ab eò quod mulieres præfocet.

mental Cause of Respiration, the Midriff is suffocated; which consenting with the Brain, causeth the Animal Faculty, the efficient cause of Respiration, also to be intercepted; whereby the Body being refrigerated, and the Actions deprav'd, she falls to the Ground as one being dead.

In these Hysterical Passions, some continue longer, some shorter. (a) *Rabby Moyses* writes of some, which lay in the Paroxysm of the Fit, two Days. (b) *Ruffius* makes Mention of one, which continued in the same Passion, three Days and three Nights; and at the three Days End she revived, That we may learn by other Mens Harms to beware, I will give you one Example more. (c) *Paræus* writeth of a Woman in *Spain*, which suddenly fell into a Uterine Suffocation, and appeared to the Judgment of Man as dead: Her Friends wondring at this her sudden Change, for their better Satisfaction, sent to the Chirurgeon to have her dissected, who beginning to make an Incision, the Woman began to move, and with a great Clamour returned to herself again, to the Horrour and Admiration of all the Spectators.

To

(a) *Rabby Moyses lib. 2. directorii cap. 41.*

(b) *Jacobus Ruffius lib. 6. de morbis Mulierum cap. 8.*

(c) *Ambrosius Paræus lib. de Generatione Hominis Chap. 64.*

To the End therefore, you may distinguish the Living from the Dead, the Ancients prescribe three Experiments. The first, is to lay a light Feather to the Mouth, and by the Motion of it you may judge, whether the Patient be living or dead. The second, is to place a Glass of Water on the Breast, and if you perceive it to move, it betokeneth Life. The third, is to hold a pure looking Glass to the Mouth and Nose ; and if the Glass appear thick, with a little Dew upon it, it betokeneth Life. And these three Experiments are good ; yet with this Caution, that you ought not to depend on them too much : For, though the Feather and the Water, do not move, and the Glass continue pure and clear, yet it is not a necessary Consequence that she is destitute of Life : For, the Motion of the Lungs, by which the Respiration is made, may be taken away that she cannot Breathe, yet the internal Transpiration of the Heat may remain, which is not manifested by the Motion of the Breast, or Lungs, but lies occult in the Heart, and inward Arteries. Examples (*a*) hereof we may have in the Fly and Swallow, which in the Cold of Winter, to the Ocular Aspect, seem dead, inanimate, and breathe not at all, yet they live by the Transpiration of that Heat which is reserved in the Heart, and

(*a*) *Arist. l. 1. Historia Animal. l.*

and inward Arteries; therefore when the Summer approacheth, the internal Heat being revocated to the outward Parts, they are then again revived out of their sleepy Extasy.

Those Women therefore that seem to die suddenly, and upon no evident Cause, let them not be committed unto the Earth untill the End of three Days, lest the living be buried for the Dead.

The Part affected, is the Womb; of which there is a Twofold Motion, Natural and Symptomatical. The Natural Motion, is when the Womb attracteth the Human-feed, or excludeth the Infant or Secundine. The Symptomatical Motion, of which we are here to speak, is a convulsive Drawing upward of the Womb.

The Cause usually is in the Retention of the Seed, or in the Suppression of the Months, causing a Repletion of corrupt Humours in the Womb; from whence proceeds, a flatulent Refrigeration, causing a Convulsion of the Ligaments of the Womb. And as it may come from Humidity or Repletion, being a Convulsion, it may be caused by Emptiness or (a) Dryness. And *Lastly*, By Abortion or difficult Child-birth.

At

(a) *Arist. 1. de generatione Animal.*

At the Approaching of the (a) Suffocation there is a Paleness of the Face, Weakness of the Legs, Shortness of Breath, Frigidity of the whole Body, with a working up into the Throat, and then she falls down, as one void both of Sense and Motion. The Mouth of the Womb is closed up, and being touched with the Finger feels hard. The Paroxysm of the Fit once past, she openeth her Eyes, and feeling her Stomach oppress'd, she offers to vomit. And lest that any should be deceived in taking one Disease for another, I will shew how it may be distinguish'd from those Diseases which have the nearest Affinity with itself. It differs from the *Apoplexy*, being it comes without shrieking out also in the Hysterical Passion; the Sense of Feeling is not altogether so destroyed and lost, as it is in the Apoplectical Disease. It differs from the *Epilepsie*, in that the Eyes are not wrested, neither do any spumy Froth come from the Mouth! and that convulsive Motion which sometimes is joyned to the Suffocation, is not so universal as it is in the *Epilepsie*, only this or that Member is convuls'd, and that without any vehement Agitation. In the *Syncope*, both Respiration and Pulse is taken away; the Countenance waxeth pale, and she sounds away suddenly, but

but in the Hysterical Passion, commonly there is both Respiration and Pulse, though it cannot well be perceived, her Face looks red, and she hath a fore-warning of her Fit. Yet it is not deny'd but a *Syncope* may be joyned with this Suffocation. *Lastly*, It is distinguish'd from the Lethargy by the Pulse which in the one is great, in the other little.

If this Disease hath its being from the Corruption of the Seed, it fore-tells (a) more Danger than if it proceeded from the Suppression of the Courses, because the Seed is concocted, and of a purer Quality, than the menstruous Blood; and the more pure being corrupted, becomes the more foul and filthy; as appears in Eggs the purest Nourishment, which vitiated, yeild the noisomest Savour. If it be accompanied with a *Syncope*, it shews Nature is but weak, and that the Spirits are almost exhausted. But if (b) Sneezing follows, it shews that the Heat which was almost extinct, doth now begin to return, and that Nature will subdue the Disease.

In the Cure of this Affect, two Things must be observed: *First*, That during the Time of the Paroxysm, Nature be provok'd

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to

(a) Magninus Mediolanensis, de Regimine sanitatis. cap. de Coitu.

(b) Hippoc. lib. 5. Apher. 256.

to expel those malignant Vapours, which bind up the Senses, that she may be recall'd out of that sleepy Extasy. *Secondly*, That in the Intermission of the Fit, proper Medicines be apply'd to take away the Cause.

To stir up Nature, fasten cupping Glasses to the Hipps and Navel : Apply Ligatures to the Thighs. Rub the extream Parts with Salt, Vinegar and Mustard. Cause loud Clamours and Thunderings in her Ears. Apply to the Nose *Assa Fætida*, Castor and Sagapenum steeped in Vinegar. Provoke her to sneeze by blowing up into her Nose, the Powder of Castor, white Pepper, Pellitory of Spain, and white Hellibore. Hold under her Nose Partridge Feathers, Hair and old Shoes burnt, and all other stinking Things : For evil Odours are an Enemy to Nature, hence the Animal Spirits do so contest and strive against them that the natural Heat is thereby restored. The Brain is so oppress'd sometimes, that we are compell'd to burn the outward Skin of the Head, with hot Oyl, or with a hot Iron. Sharp Clysters and Suppositories are available. *R.* Of Sage, Calamint, Horehound, Feverfew, Marjoram, Betony, Hysop, ana *m. i.* Aniseed, \mathfrak{z} s. Coloquintida, White Hellibore, Salisgemmae, ana \mathfrak{z} ii. Boil these in lib. ii. of Water to the half. Add to the straining Oyl of Castor, \mathfrak{z} ii. Hieræ Picræ \mathfrak{z} ii. make a Clyster. Or, *R.* Of Honey ciled, \mathfrak{z} ii. Euphorbii \mathfrak{z} s. Coloquintida. gr. iiiii. white

white Hellebore, gr. ii. Salt Zi. make a Suppository. Hippocrates writeth of a Hysterical Woman which could not be freed from the Paroxysm, but by pouring cold Water on her : Yet this Cure is particular, and ought, says Hippocrates, to be administred, in the midst of Summer when the Sun is in the Tropic of Cancer.

If it be caused by the Retention and Corruption of the Seed ; at the Instant of the Paroxysm, let the Midwife take Oyl of Lillies, Marjoram and Bays, dissolving in the same, of Civet and Musk ana gr. ii. Let her dip her Finger therein, and put it up into the Neck of the Womb, tickling and rubbing the same.

The Fit being over, proceed to the curing of the Cause. If it ariseth from the Suppression of the Months, look the Cure, before mention'd. If from the Retention of the Seed, a good Husband will administer Cure : But those who cannot honestly purchase that Cure, must use such things as will dry up and diminish the Seed, as *Diacuminum, Diacalamintbes, &c.* Amongst *Botanicks*, the Seed of *Agnus Castus* is well esteemed of, whether taken inwardly, apply'd outwardly, or receiv'd as a Suffumigation : It was held in great (a) Honour amongst the *Athenians*, for

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by

(a) *Libro de Ortu Sanitatis. cap. II.*

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by it they did remain as pure Vestals, and preserved their Chastity, only by strowing it in the Bed whereon they lay ; hence the Name *Agnus Castus*, is taken from the Effect. Make an Issue on the Inside of each Leg, a Handful Breadth below the Knee. *R.* Trochisks of *Agarick* ℥ii. wild Carrot Seed, *Ligni Aloes ana* ℥s. wash'd Turpentine ℥iii. with Conserve of *Anthos*, make a Bolus. The Use of Castor, is worthily commended, ℥i. of it being taken in White Wine, or you may make Pills of it with *Mithridate*, and take them going to Bed. *R.* Of white Briony-Root, dried and cut after the manner of Carrots, ℥i. Put it into a Draught of Wine, placing it by the Fire, and when it is warm, drink it off. *Quersitan* draweth (a) a *Fæcula* out of the Root, the Substance of which is to be taken in white Wine or Peony Water. *R.* Of Myrrhe, Castor, *Assafætida, ana* ℥i. Saffron, Rue-seed, ana gr. iiii. Make 8 Pills, take every Night 2 at your entrance into Bed. *Galen*, by his own Example, commends unto us *Agarick* pulveriz'd, of which he gave frequently, ℥i. in white Wine. *R.* Of the Seeds of Rue, *Agnus Castus*, *Anice*, *Fenell ana* ℥s. *Ligni Aloes*, Citron-Pills, dry'd ana ℥i. Sugar ℥iii. with Feverfew-Water make Lozenges. *R.* Of *Tryphera magna Nic* ℥i. Mugwort-Water ℥iiii. Take this every other Day

(a) *Pharm. Dogmat. restituta, cap. 5.*

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Day for the space of 12 Days. Hang about her Neck little Tabulets of *Ungula Alces*. R. Of *Bdellium Ammoniacum*, ana ℥ii. *Agnus Castus*, Centory, *Cassia Wood*, *Feverfew*, *Marjoram*, ana ℥is. Turpentine, q. s. make two Plaisters, apply one before and the other behind. Lay it to the Navel, at Bed Time, a Head of Garlick bruised, fastning it with a swathing Band. Make a Girdle of *Galbanum* for the Waste, and also a Plaister for the Belly, placing in one part of it, both *Civet* and *Musk*, which must be laid upon the Navel. R. *Pulveris Benedicti*. Trochisks of *Agarick*, ana ℥ii. *Mithridate* q. s. make a Pessary : It purgeth the Matrice of Wind and Phlegm : Foment the natural Parts with Sallad Oyl, in which hath been boiled *Rue*, *Feverfew* and *Chamomil*. R. Of *Rose-leaves* m. i. *Cloves* ℥ii. Twist them up in a little Cloth and boil them in *Malmsey*, the Eighth Part of an Hour ; and then apply them close to the Mouth of the Womb, as hot as may be endur'd : Let her be cover'd well, that the Smell passeth not to the Nose.

A drying Diet must be observ'd, the moderate use of *Venus* is commended. Let her Bread, be *Aniseed Bisket* ; and her Flesh, Meat, rather roasted than boil'd.

CHAP VI.

*Of the descending or falling down of the
Mother.*

THE Falling down of the Womb, is a Relaxation of the Ligatures, whereby the Matrice is carried backward, and in some, hangs out in the Bigness of an Egg. Of this, there be two kinds distinguish'd of (a) *Fernelius* by *Descensus*, and *Prolapsus*, by a descending and a Precipitation. The descending of the Womb, is when it sinketh down to the Entrance of the Privities, and appears to the Eye, either not at all, or very little. The Precipitation, is when the Womb, like a Purse, is turned the Inside outward, and hangs betwixt the Thighs in the Bigness of a Cupping-glass.

The Cause is external, or internal. The external Cause is difficult Child-birth, violent pulling away of the Secondine, Rashness and Inexperience in drawing away of the Child, violent Coughing, Sneezing, Falls, Blows, carrying of Heavy Burthens. The internal Cause, in general, is overmuch Humidity flowing unto those Parts, hindring the Opera-

(a) *Fernelius lib. 6. de Partium Morbis. cap. 16.*

Operations of the Womb, whereby the Ligaments, by which the Womb is supported are relax'd. The (a) Cause in particular, is referr'd to be in the Retention of the Seed, or in the Suppression of the Courses.

The Arse-Gut and the Bladder are oftentimes so crush'd, that the Passage of both the Excrements is hinder'd. If the *Urine* doth flow forth, it is white and thick: The *Præcordia* are molested, the Loyns be grieved, the Privities pained, the Womb sinks down to the Entrance of the private Parts, or else comes clean out,

This Grief possessing an old Woman, is cured with great Difficulty, because it weakens the Faculties of the Womb, and therefore, though it be reduc'd into its proper Place, yet upon every Occurrence it is subject to the like Danger it was in before. So is it with the younger Sort, if the Disease be inveterate. If it be caused by Putrefaction of the Nerves, it is incurable.

The Womb naturally being plac'd between the streight Gut and the Bladder, and now fallen down, ought not to be put up again, until the Faculty both of the Guts and Bladder be stirr'd up.

Nature being unloaded of her Burthen, let the Woman be placed on her (b) Back, in

(a) Hippoc. 2. *Epidem.* Arist. 7. *de Historia Animali.*

(b) Hippoc. l. 2. *de Morbis Mulierum.*

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in such sort that her Legs may be higher than her Head ; let her Feet be drawn up to her hinder Parts, with her Knees spread abroad. Then mollifie the Swelling with oyl of Lillies, and sweet Almonds, or with the Decoction of Mallows, Beets, Fænegreck, and Linefeed. When the inflammation is dissipated, let the Midwife anoint her Hand with Oyl of Mastick, and reduce the Womb into its Place. The Matrice being put up, the scituation of the Patient must be changed. Let her Legs be out at Length, and laid together. Set Cupping-Glasses to the Breasts and Navel. Boil Mugwort, Feverfew, red Roses, and Comfery in red Wine, and foment the Places therewith. Make a Suffumigation for the Matrice of Castor, *Assa-Fætida*, Frankincence and Mastick ; *Rx. Sandarachæ Olibani, Cipress-Nuts, ana ℥iii. Mastick, Stirax, Frankincence, ana ℥i. Fine-bole ℥i. with Oyl of Myrtles and Wax, make two Plasters, apply one before, and the other behind. Rx. Of red Roses, Pomgranate-Pills, Acron-Cups, Myrtle-berries, ana ℥ii. Medlar Leaves, Sage, Rue, Origan, Comfery, Worm-wood, ana mis.* Boil all these in Water, and make an Infusion. Move sweet Odours to the Nose : And at the Coming out of the Bath, give her of Syrrup of Feverfew, ℥i. with ℥i. of Mithridate. *Rx. Ladani, Mastick, ana ℥iii. Galbani ℥s. Styracis, ℥ii.* Make a Plaister for the Navel.

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Navel. Make Pessaries of *Assafetida*, *Saffron*, *Comfery*, *Mastick*, adding thereto a little *Castor*. The Practise of (a) *Paræus*, in this Cause, was to make them only of Cork, in Figure like a little Egg, covering them over with *Wax* and *Mastick* dissolv'd together, fastning to it a Thread, and so to put it up into the Womb. The present Danger being now taken away, and the Matrice seated in its natural Abode, the remote Cause must be removed. If the Body be plethorick, open a Vein; Prepare with Syrrup of *Betony*, *Calamint*, *Hysop* and *Feverfew*. Purge with *Pil. de Hiera cum Agarico*, *Pil. de Colocynthide*. If the Stomach be oppress'd by Crudities, unburthen it by vomiting. Sudorifical Decoctions of *Lignum-Sanctum* and *Sassafras* taken twenty Days together, drys up the superfluous Moisture, and consequently, suppresseth the Cause of the Disease.

Let the Air be hot and dry, and your Diet hot and attenuating. Abstain from dancing, leaping, sneezing, and from all Motion both of Body and Mind. Eat sparingly, drink not much, sleep moderately.

CHAP

(a) *Paræus de Generatione Hominis, cap. 41.*

CHAP VII.

Of the Inflammation of the Womb.

THE *Phlegmon* or Inflammation of the Matrice, is a Tumour possetling the whole Womb or part of it, accompanied with unnatural Heat, by Obstructions and gathering together of corrupt Blood.

The Cause of this Affect is Suppression of the Months, Repletion of the whole Body, immoderate Use of *Venus*, often handling of the Genitals, difficult Child-birth, vehement Agitation of the Body, Falls, Blows ; to which also may be added, the use of sharp Pessaries, whereby not seldom the Womb is inflam'd. Cupping-Glasses also fastned to the *Pubes* and *Hypogastrium*, draw the Humours to the Womb.

The Signs are *Aguish* Horrors, Pains in the Head and Stomach, vomiting, Coldness of the Knees, Convulsions of the Neck, Doating, Trembling of the Heart ; sometimes there is a *Dyspnæa* or Streightness of Breath, by Reason of the Heat which is communicated to the *Diaphragm*. The Breasts sympathizing with the Womb, are pain'd and swelled. Particular Signs. If the Fore-part of the Matrice is inflam'd, the Privities are
griev'd

griev'd, the Urine is supprest, or flows forth with Difficulty. If the After-Part; the Loyns and Back suffer, the Excrements are retained. If the right Side, the right Hipp suffers, the right Leg is heavy, slow to Motion, insomuch that sometimes she seems to halt. And so if the left Side of the Womb be inflam'd, the left Hip is pain'd, and the left Leg is weaker than the right. If the Neck of the Womb be affected, the Midwife, putting up her Finger, shall feel the Mouth of it retracted and closed up, with a Hardness about it.

All Inflammations of the Womb are (a) dangerous, if not deadly; and especially if the total Substance of the Matrice be inflam'd. Yet less perilous are they if they be in the Neck of the Womb. A Flux of the Belly fore-tells Health if it be natural; for Nature works best by the Use of her own Instruments.

In the Cure, *First*, Let the Humours flowing to the Womb be repell'd; for effecting of which, after the Belly hath been loosened by cooling Clysters, *Phlebotomy* will be needful. Open therefore a Vein on the Arm; and if she be not with Child, the Day after, strike the *Saphena* on both Feet. Fasten Ligatures and Cupping-Glasses to the Arms, rub the upper Parts.

Purge

(a) Hippoc. l. 2. de morbis Mulierum. 5. Aphor. 43.

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Purge lightly with *Cassia*, *Rhubarb*, *Sene*, *Myrobolanes*, &c. *R.* Of *Sene* \mathfrak{z} ii. *Aniseed* \mathfrak{z} i. *Myrobolanes* \mathfrak{z} s *Barley-Water*, *f. q.* make a Decoction: Dissolve in it Syrrup of *Succory*, with *Rhubarb* \mathfrak{z} ii. *Pulp of Cassia* \mathfrak{z} s. *Oyl of Aniseed*, *gut. ii.* make a *Potion*. At the Beginning of the Disease, anoint the Privities and Reins, with *Oyl of Roses* and *Quinces*. Make Plaisters of *Plantain*, *Linefeed*, *Barley-meal*, *Melilote*, *Fængreck*, *Whites of Eggs*; and if the Pain be vehement, add a little *Opium*. Foment the Genitals with the Decoction of *Poppy-heads*, *Purselain*, *Knotgrass* and *Water-Lillies*. Make Injections of *Goats-Milk*, *Rose-Water*, clarify'd *Whay*, with *Honey of Roses*. In the Declining of the Disease, use Infusions of *Sage*, *Linefeed*, *Mugwort*, *Penny-royal*, *Horehound*, *Fængreck*. Anoint the lower Parts of the Belly, with *Oyl of Chamomill* and *Violets*. *R.* Of *Lilly-Roots*, *Mallow-Roots*, *ana* \mathfrak{z} iiii. *Mercury*, *m. i.* *Mugwort*, *Feverfew*, *ana m. f.* *Camomill-Flowers*, *Melilote*, *ana p. i.* Bruise the Herbs and the Roots, and boil them in a sufficient Quantity of *Milk*: Then add of *fresh-Butter*, *Oyl of Chamomill*, *Lillies*, *ana* \mathfrak{z} ii. *Bean-Meal*, *f. q.* make two Plaisters, apply one before and the other behind.

If the Tumour cannot be removed but tends to suppuration. *R.* Of *Fængreck*, *Mallow Roots*, decocted *Figs*, *Linefeed*, *Barley-meal*,
Doves

Doves Dung, Turpentine ana ℥iii. Deers Suet, ℥s. Opium, ℥s. with Wax, make a Plaister. R. Of Bay-Leaves, Sage, Hyssop, Cammomil, Mugwort, with Water make an Infession. R. Of Worm-Wood, Betony ana ms. White-Wine, Milk, ana lib. s. Boil them until one part be consum'd; then take of this Decoction ℥iiii. Honey of Roses, ℥ii. make an Injection. Yet beware the Humours be not brought down unto the Womb. R. Of roasted Figs, Mercury bruised, ana ℥iii. Turpentine, Ducks-Grease, ana ℥i. Opium gr. ii. with Wax, make a Pessary.

The Air must be cold: All Motion of the Body, especially of the Lower Parts is forbidden, *Vigilancy* is commended, for by Sleep, the Humours are carried inward, whereby the Inflammation is increased, Eat sparingly. Let your Drink be *Barley-Water*, or clarified *Whey*; and your Meat, *Chickens* and *Chicken-Broth*, boiled with *Endive*, *Succory*, *Sorrel*, *Bugloss* and *Mallows*.



CHAP. VIII.

Of the Schirrosity, or Hardness of the Womb.

OF a *Pblegmon* neglected, or not perfectly cur'd, is generated a *Schirrus* (a) of the Matrice, which is a hard unnatural Swelling insensible, hindring the Operations of the Womb, and disposing the whole Body to Slothfulness.

One Cause of this Disease may be ascribed to Want of Judgment in the Physician ; as many *Empiricks*, administering to an Inflammation of the Womb, do over much refrigerate and astringe the Humour, that it can neither pass forward nor backward ; hence the Matter being condens'd, degenerates, as it were, into lapidious or hard Substance. Other Causes may be Suppression of the Menstruals ; Retention of the *Lochia* commonly call'd the after-Purgings ; Eating of corrupt Meats, as in the disordinate Longing call'd *Pica*, unto which breeding Women are often subject. It may proceed also from Obstructions and Ulcers in the Matrix ; or from evil Effects in the Liver and Spleen,

If,

(a) Galenus lib. 2. *Artis curativæ ad Glauconem.*

If the Bottom of the Womb be affected, she feels, as it were, a heavy Burthen representing a Mole; yet differing, in that the Breasts are attenuated, and the whole Body waxeth less. If the Neck of the Womb be hardned, no outward Humour will appear; the Mouth of it is retracted, and being touch'd with the Finger feels hard, that she cannot have the Company of a Man without great Pain and Prickings.

A *Schirrus* confirm'd, is (a) incurable, and will turn into a Canker or a Dropsy, and ending in a Canker, proves (b) deadly; because the native Heat in those Parts, being almost smother'd, can hardly again be restored.

Where there is a Repletion, Phlebotomy, by our Master *Galen* is both commended and commanded. Wherefore open the *Mediana* on both Arms, and then the *Saphena* on both Feet, especially if the Terms be suppress'd.

Prepare the Humour with Syrrup of Borrage, Succory, Epithimum, and clarify'd Whey. Then take of these Pills following, according to the Strength of the Patient. Rx. *Hieræ picræ* ʒvi. Black Hellibore, Pollipodie, ana ʒiis. *Agarick*, *Lapidis Lazuli abluti*, *Salis*,
2 5 Indi

(a) *Riolanus de Morbis Uteri, sect. 4. tract. 2.*

(b) *Hippoc. libro. 6. Aphor. 38.*

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Indi, Coloquintida, ana ℥iſ. *Miſce*, make Pills. The Body being purged, proceed to molify the Hardneſs, as followeth. Anoint the Privities and the Neck of the Womb, with *Unguentum dialtheæ and Agrippæ*. Or, ℞. Of *Opopanax, Bdellium, Ammoniacum, Myrrhe*, ℥ii. *Saffron*, ℥ſ. Diſolve the Gumms in Oyl of Lillies and ſweet Almonds ; with Wax and Turpentine make an Unguent. Apply below the Navel the Plaſter of Melilote and *Diachylon Fernelij*. Make Inſeſſions of Figs, Mugwort, Mallows, Penny-royal, Althea, Fennel-roots, Melilote, Fængreck, Lineſeed boiled in Water. Make Injections of Calamint, Lineſeed, Melilote, Fængreck, and the four molifying Herbs, with Oyl of Dill, Camomile, and Lillies, diſolving the ſame in ℥iii. of the Gumm *Bdellium*. Caſt the ſtone Pyrites on the Coals, and let her receive the Fume of it into her Womb. Foment the ſecret Parts with the Decoction of the Leaves and Roots of Danewort. ℞. Of the Gumm *Galbanum, Opopanax, ana* ℥i. Juice of Danewort, Mucilage of Fængreck *ana* ℥ſ. Calves-marrow, ℥i. Wax q. s. make a Peſſary. Or make a Peſſary only of Lead, dipping it in the afore-ſaid things, and ſo put it up.

The Air muſt be temperate, groſs, viſcous and ſalt Meats are forbidden ; as Pork, Bull-Beef, Fiſh, old Cheeſe, &c.

CHAP

CHAP IX.

Of the Dropsy of the Womb.

THE Uterine Dropsy is an unnaturall Swelling, elevated by the gathering together of Wind, or Phlegm, in the Cavity, Membranes or Substance of the Womb, by Reason of the Debility of the native Heat, not digesting the Aliment receiv'd, and so it turns into an Excrement.

The Causes are overmuch Cold and Moistness of the Milt and Liver, immoderate Drinking, Eating of crude Meats; all which causing a Repletion, do suffocate the native Heat. It may be caused likewise by the Overflowing of the Courtes, or by any other immoderate Evacuation. To these may be added *Abortion, Ulcers, Phlegmon, and Schirrosities* of the Womb.

The Signs of this Affect are these. The lower Parts of the Belly with the Genitals are puffed up and pained, the Feet swell, the natural Colour of the Face decays, the Appetite is depraved, and the Heaviness of the whole Body concurs: If she turns herself in the Bed from one side to the other, a Noise like the Flowing of Water is heard. Water sometimes comes from the Matrice.

If the Swelling be caused by Wind, the Belly being hit with the Hand, sounds like a Drum, the Guts rumble, and the Wind breaks through the Neck of the Womb with a murmuring Noise. This Affect may be distinguish'd from a true Conception many Ways, as will appear by comparing this Chapter with the 13. It is distinguish'd from the general Dropsy, in that the lower Parts of the Belly are most swell'd. Again, in this the sanguificative Faculty doth not appear so hurt, nor the Urine so pale, nor the Countenance so soon changed; neither are the superiour parts so extenuated as in the general Dropsy.

This Affect fore-tells the total Ruin of the natural Functions, by that singular Consent the Womb hath with the Liver, and therefore that a *Cachexia* or a general Dropsy will follow.

In the Cure of this Disease, imitate the Practise of (a) *Hippocrates*. First, mitigate the Pain, with Fomentations of Melilote, Mercury, Mallows, Line-feed, Chamomil, Althea. Then let the Humour be prepared with Syrrup of Stæchas, Hyssop, Calamint, Mugwort, *de Bisant*. With the distill'd Waters or Decoctions of Dodder, Marjoram, Sage, Origan, Sperage, Penny-royal, Betony,

(a) Hippoc. lib. de Morb. Mulierum.

tony. Purge with Sena, Agarick, Rhubarb, Elaterium. *R. Specierum hieræ, Rhubarb, Trochisks of Agarick ana ℥i. with the Juice of Ireos make Pills. Or R. pill. de Rhubarbaro ℥s. pill. de Mezereo ℥i. with Mugwort Water make Pills.* In Diseases which have their being from Moistness, purge with Pills; and in those Affects which are caused by Emptiness or Dryness, purge with Potions. Fasten cupping glass to the Belly with a great Flame, and also to the Navel, especially if the Swelling be flatulent. Make an Issue on the Inside of each Leg, a Handful Breadth below the Knee. *R. Specierum Diambæ, Diamosci dulcis, Diacalamenti, Diacinnamomi. Diacymini troch. de Myrrha ana ℥ii. Sugar lb. i. with Betony Water make Lozenges: Take of them two Hours before Meals.* Apply to the Bottom of the Belly, as hot as may be endur'd, in a little Bag of Cammomil, Cummin and Melilote, boil'd in Oyl of Rue. Anoint the Belly and secret Parts with *Unguentum Agrippæ*, and *Unguentum Aregon*, mingling therewith Oyl of Ireos. Cover the lower Parts of the Belly with the Plaister of Bay-berries, or with a Cataplasm made of Cummin, Cammomil, Briony-roots, adding thereto Cows and Goats Dung. Our Moderns ascribe a great Vertue to Tobacco-Water, distill'd and pour'd into the Womb by a Metrenchyta. *R. Of*
Baum,

Baum, Southernwood, Origan, Wormwood, Calamint Bay-leaves, Marjoram, ana m i. Juniper-berries ℥iiii. with Water make a Decoction : of this may be made Fomentations, Injections and Inseffions. Make Pessaries of *Stirax, Aloes, with the Roots of Dictam, Aristolockia, and Gentian.* Instead of this you may use the Pessary before prescribed. Let her take of *Electuarium Aromaticum, Diasatyrion, and Eringo Roots,* condited every Morning.

The Air must be hot and dry : moderate Exercise is allow'd. Much Sleep is forbidden. She may eat the Flesh of Partridges, Larks, Chickens, Mountain-Birds, Hares, Conies, &c. Let her Drink be thin Wine.



CHAP X.

Of Barrenness.

IN Times past, before (a) Women came to the Marriage Bed, they were first searched by the Midwife ; and those only which she allow'd of, as fruitful, were admitted.

(a) Hoc fuit maximum Opus obſetricum, ſcire conjungere invicem corpora apta ad conceptione. Nimoleus Rocheus de Morbis Mul. cap. 20.

mitted. I hope therefore it will be thought a needless Labour, to shew how ye may prove yourselves, and turn the stony Ground into a fruitful Soil.

Barrenness is a Deprivation of Life and Power, which ought to be in the Seed, to procreate and propagate ; for which End both Man and Woman were made.

It is caused by overmuch (a) Heat or Cold, that, drying up the Seed and making it corrupt ; this, extinguishing the Life of the Seed, making it watrish and unfit for Generation. It may be caused also by the not flowing or overflowing of the Courses, by Swellings, Ulcers and Inflammations of the Womb ; by an (b) Excrescence of Flesh growing about the Mouth of the Matrice : By the Mouth of the Womb being turned unto the Back, or Side ; By the Grossness and Fatness of the Body, whereby the Mouth of the Matrice is closed up ; by being prest with the (c) Omentum or Caul, and the (d) Matter of the Seed is converted into Fatness. Or if she be of a lean and exhaust Body, to the World she proves Barren, because

(a) Hippoc. 6. *Epidem.* 5. *Aphor.* 62.

(b) Mauricius Cordæus in Hippoc. *lib. 1. de Mulieribus*, *Comment.* 7.

(c) Hippoc. 5. *Aphor.* 46.

(d) Arist. 2. *de partibus animal.*

cause though she doth conceive, yet the Fruit (a) of the Womb will wither before it comes to Perfection, for Want of Nourishment. (b) *Aetius* and (c) *Sylvius* ascribe one main Cause of Barrenness to compell'd Copulation; as when Parents enforce their Daughters to have Husbands contrary to their Liking, therein marrying their Bodies but not their Hearts, and where there is a want of (d) Love, there, for the most part, is no Conception; as appears in Women which are (e) deflowred against their Will. Another main Cause of Barrenness, is attributed to the want of a convenient moderating Quality, which the Woman ought to have with the Man, as, if he be hot, she must be cold; if he be dry, she must be moist; but if they be both dry, or both moist of Constitution, they cannot propagate, (f) and yet simply considered of themselves, they are

(a) Hippoc. 5. Aphor. 44.

(b) *Aetius libro ultimo cap 26.*

(c) *Sylvius libello de Generatione Hominis comment.*

(d) *Coitus coactus, est Coitus inanis.*

(e) *Non concipitur Fetus absque mutua Voluptate. Columbus de Anatom. l. II. cap. 16. Cujusque complexio- nis excessus, mutua Qualitatum contrariarum repugnantia coerceretur.*

(f) *Sæpe tamen usu venit, ut neuter coeuntium sit sterilis sed quia eorum inter se sunt abhorrentes natura, nihil idcirco ex sese, ex alias vero generare possint. Fernelius de partium Morbis & Symptom. lib. 6 cap. 7.*

are not barren ; for he or she which before was as the Barren Fig-tree, being now joyned with an apt Constitution, becomes as the fruitful Vine. And, that Man and Woman being every way of a like Constitution cannot procreate, I will bring Nature itself for a Testimony, who hath made (a) Man of a hotter Constitution than Woman, that the Quality of the one may moderate the Quality of the other.

If Barrenness (b) proceeds from the over-much Heat, she is of a Dry Body, subject to Anger, she hath black Hair, quick Pulse, her Purgations flow but little, and that with Pain, she loves to play in the Courts of *Venus*. But if it comes by Cold, then are the Signs contrary to those even now recited. If through an evil Quality in the Womb, make a Suffumigation of red (c) *Storax*, *Myrrhe*, *Cassia-Wood*, *Nutmeg*, *Cinnamon*, and let her receive the Fume of it into the Womb, covering her very close ; and if the Odour so received passeth through the Body up into the Mouth and Nostrils ; (d) of herself she is fruitful : But if she feels not the Fume in her Mouth and

(a) *Cum itaq; calidum frigido, commixtum fuerit, ex hujusmodi commixtione aliquid generare potest.*

(b) *Hortensius Baptista lib. 11. divin. instit. de anima vegetiva cap. 19.*

(c) *Hippoc. lib. 5. Aphor. 59.*

(d) *Lege apud Moschinem cap. 161.*

60 *The Lady's Physician; Or,*
and Nose, it argues Barrenness one of these Ways; that the Spirit of the Seed is either through Cold extinguish'd, or through Heat dissipated. If any Woman be suspected to be unfruitful, cast natural *Brimstone*, such as digged out of the Mine, into her Urine, and if Worms breed therein, of herself she is not barren.

Barrenness maketh Women look young, because they are free from those Pains and Sorrows, which other Women are accustomed to bring forth withal. Yet they have not that full Perfection of Health which fruitful Women do enjoy, because they are not rightly purged of the menstruous Blood and superfluous Seed, the Retaining of which Two, are the principal Cause of most Uterine Diseases.

First, The Cause shall be removed, and then the Womb strengthned, and the Spirits of the Seed enlivened.

If the Womb be overhot; take Syrrup of Succory with Rhubarb, Syrrup of Violets, Endive, Roses, Cassia, Purselain. ℞. Of Endive, Water-Lillies, Borage-Flowers, ana m. Rhubarb, Myrobolanes ana ℥iii. with Water make a Decoction. Add to the straining of the Syrrup laxative of Violets ℥i. Syrrup of Cassia ℥s. Manna ℥iii. make a Potion. ℞. Of the Syrrup of Mugwort ℥i. Syrrup of Maiden-Hair, ℥ii. Water of Succory, Borage, Fennel, ana ℥iii. Pulv.

pulv. elect. triasand. ʒi. make a Julep. R. Diapru. solut. elect. ros. Mesuæ ana ʒiiii. Rhu-barb ʒi. make a Bolus. Apply to the Reins and Privities, Fomentations of the Juice of Lettice, Violets, Roses, Mallows, Vine-leaves and Nightshade : Anoint the secret Parts with the cooling Unguent of Galen.

If the Power of the Seed be extinguish'd by cold, take every Morning two Spoonfulls of Cinnamon-Water with ʒi. of Mithridate. R. Syrrup of Calamint, Mugwort, Betony, ana ʒi. Water of Penny-royal, Feverfew, Hysop, Sage, ana ʒii. make a Julep. R. Oyl of Aniseed ʒis. Diacymini, Diacalaminthæ, Diamosci, Diagalangæ ana ʒi. Sugar ʒiiii. with Water of Cinnamon make Lozenges : take of them ʒis. twice a Day two Hours before Meals. Fasten Cupping-glasses to the Hips and Belly. R. Of Stirax, Calamint, ana ʒi. Mastick, Cloves, Cinnamon, Nutmeg, lig. Aloes, Frankincense, ana ʒs. Musk gr. 10. Ambergrease ʒs. with Rose-Water make a Confection : Divide it into four equal Parts. Of one part make a Pomum Odoratum to smell on, if she be not hysterical. Of the Second, make a Mass of Pills, and let her take three every Night. Of the Third, make a Pessary, dip it in Oyl of Spicknard, and put it up. Of the Fourth, make a Suffumigation for the Womb. If the Faculties of the Womb be weakned, and the Life of the Seed, suffocated by overmuch Humidity,

flowing

flowing into those parts ; R. Of Betony Marjoram, Mugwort, Penny-royal, Baum; ana m. i. Roots of Asrum, Fennel, Ellecampane ana Zii. Aniseed, Cummin ana Zi. with Sugar and Water s. q. make a Syrrup, take of Ziii. every other Morning. Purge with these Pills following ; R. Of Digridion gr. ii. Specierum Dacastorei, Zi. pil. fetid. Zii. with Syrrup of Mugwort, make vi. Pills. R. spec. Diugenmae, Diamosci, Diambrae, ana Zi. Cinnamon Zis. Mace, Cloves, Nutmeg ana Zs. Sugar Zvi. with Water of Feverfew make Lozenges, to be taken of every Morning. Take of the Decoction of Sarsaparilla and Virga Aurea, not forgetting Sage ; which Agrippa wondering at the Operation of, hath honour'd it with the Name of an (a) holy Herb. And it is recorded, that after so many of the (b) Egyptians were dead, the surviving Women, that they might multiply the faster, were commanded to drink the Juice of (c) Sage. Anoint the Genitals with Oyl of Aniseed and Spicknard. R. Of Mace, Nutmeg, Cinnamon, Stirax, Amber ana Zi. Cloves, Ladani ana Zs. Turpentine q. s. make Trochiscks, to smother the Womb. R. Of the Roots of Valerian, Ellecampane, ana lb. i. Galangale, Zii. Origan, Lavender, Marjoram, Betony,

(a) Sacra Herba.

(b) Heurnius methodus ad praxin. cap. 14.

(c) Read, Dodonaeus's History of Plants. lib. 2. cap. 77.

Betony, *Mugwort*, *Bay-leaves*, *Calamint*,
ana m. iii. with Water make an Infusion,
in which she shall sit after she hath had her
Courses.

If Barrenness proceeds from Dryness, con-
suming the Matter of the Seed: Take every
Day of *Almond-Milk*, and *Goats-Milk* ex-
tracted with Honey, Eat often of the Roots
Satyrion conditæ, and of the Electuary *Dia-*
satyrion. Take three *Sheeps-Heads*, boil
them until the Flesh comes from the Bones,
then take of *Melilote*, *Violets*, *Chamomil*, *Mer-*
cury, *Orchis*, with their Roots *ana m. i.* *Fæ-*
greck, *Linseed*, *Valerian Roots ana li. i.* Let
all these be decocted in the foresaid Broth,
then let the Woman sit in the Decoction up
to the Navel. *Rx.* Of *Deer's-Suet* \mathfrak{z} s. *Cows-*
Marrow, *Stiracis liquidæ*, *ana* \mathfrak{z} ii. *Oyl of sweet*
Almonds \mathfrak{z} ii. with silk Cotton make a Pessary.
Make Injections only of Fresh-Butter and Oyl
of sweet Almonds.

If Barrenness be caused by any proper
Affect of the Womb, the Cure is set down
in the fore-going Chapters. Sometimes the
Woman proves barren when there is no Im-
pediment of either side; except only in the
Manner of the Act: As when in the Emis-
sion of the Seed, the Man is quick, and the
Woman too slow, whereby there is not a
Concourse of both Seeds at the same Instant,

64 *The Lady's Physician ; Or,*

as the (a) Rules of Conception require. Wherefore to take away this Inconvenience, *Mulier preparari ac disponi debet molli Complexu, lascivis Verbis, Oscula lasciviora miscenda.* If this doth not suffice ; before the Act of Coition, Foment the private Parts with the Decoction of *Betony, Sage, Hyssop* and *Calamint.* Anoint the Mouth and Neck of the Womb with Musk and Civet.

The Cause of Barrenness being removed, the Womb shall be corroborated as follows. Rx. Of Bay-berries, Mastick, Nutmeg, Frankincense, Cypress Nuts, Ladani, Galbani, ana Zi. *Stiracis liquid.* ℥ii. Cloves ℥s. Amber-grease gr. ii. Musk gr. vi. with Oyl of Spicknard, make a Pessary. Rx. Of red Roses, *Lapidis Hæmatitis,* White Frankincense ana ℥s. Sang. Draconis, Fine-bole, Mastick, ana ℥ii. Nutmeg, Cloves, ana Zi. Spicknard ℥s. with Oyl of Wormwood, make a Plaister for the lower Part of the Belly. Let her eat often of *Eringo-Roots* condited. Make an Injection only of the Juice of the Roots of *Satyrion.*

The aptest Time for Conception, is instantly after the (b) Months be ceas'd, because then the Womb is thirsty and dry, apt to draw the Seed, and also to retain it, by

(a) Petrus Bayrus præct. lib. 3. 15. cap.

(b) Post Purgationem siccior est Uterus & Semen avidius trahit.

by the roughness of the inward Superficies. And besides, in some, the Mouth of the Womb is turned unto the (a) Back, or Side, and is not placed right until the last Day of the Courses.

Excess in all things is to be avoided, lay aside all Passions of the Mind. Shun Study and Care as adverse to Conception; for if a Woman doth conceive, the wise Parents being otherwise addicted, often beget foolish Children, because the Animal Faculties of the Parents, viz. the Understanding and the rest (from whence the Child hath his Reason) are, as it were confus'd, through the Multiplicity of Cares and Cogitations. Examples hereof we have in learned Men, who after great Study and Care, instantly accompanying with their Wives, often beget doating Children. A hot, and moist Air is most convenient, as appears by the Women in Egypt, who usually bring forth three, or four Children at one Time.

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CHAP

(a) Rhoderic, *cast. de Natura Muliebri. lib. 2. cap. 13.*

CHAP XI.

Of the Mola, or Half-Conception.

THis Disease, is called of the *Greeks Mule*, and the Cause of this Denomination is taken from the Load or heavy Weight of it, it being a *Mole*, or great Lump of hard Flesh burthening the Woman.

It is defined to be an inarticulate Piece of Flesh without Form, begotten in the Matrice, as if it were a true Conception : In which Definition we are to note two Things. *First*, In that a Mole is said to be inarticulate, and without Form, it differs from Monsters, which are both *Formata* and *Articulata*. *Secondly*, It is said to be, as it were, a true Conception, which puts a Difference between a true Conception and a Mole ; which Difference holds good three Ways. *First*, In the Genus, in that a Mole cannot be said to be animal. *Secondly*, In the Species, because it hath no Human Figure, and bears not the Character of a Man. *Thirdly*, in the *Individuum*, for it hath no Affinity with the Parent, either in the whole Body, or any Particle of the same.

About the Cause of this Affect, amongst learned Authors, I find Variety of Judgments.

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ments. (a) Some are of Opinion, that if the Woman's Seed goes into the Womb, and not the Man's, thereof is the Mole produced. (b) Others there be that affirm, it is ingendred of the menstruous Blood: But if these two were granted, then (c) Maids, by having their Courses, or through nocturnal Pollutions, might be subject unto the (d) same, which never any yet were. The true Cause of this (e) fleshy Mole proceeds both from the Man, and from the Woman, from corrupt or barren Seed in the Man, and from the menstruous Blood in the Woman, both mixed together in the Cavity of the Womb, where Nature finding herself weak, (yet desiring to maintain the Perpetuity of her Species) labours to bring forth a vicious Conception rather than none, and so, instead of a living Creature, generates a Lump of Flesh.

The Signs of a Mole are these. The Months are suppressed, the Appetite is depraved, the Breasts swell, and the Belly is puffed up and waxeth hard. Thus far the Signs of a breeding Woman, and of
one

(a) Avicenna 10. de *Animalibus* et 21. *tertii tract.* 2. cap. 19.

(b) Aristot. 4. de *Generatione Animal.* cap. 7.

(c) Plinius lib. 10. cap. 64.

(d) Hippoc. 2. *Epidem.*

(e) Galenus 14. de *Usu Partium.* 17.

one that beareth a Mole are all one. I will now shew you how they differ.

The first Sign of Difference is taken from the Motion of a Mole; it may be felt to move in the Womb before the third Month, which the Infant cannot: Yet that Motion is not to be understood of any intelligent Power in the Mole, but of the Faculty of the Womb, and of the feminal Spirits defused through the Substance of the Mole; for it lives not a Live animal, but vegetative in the Manner of a Plant. *Secondly*, In a Mole, the Belly is suddenly puffed up; but in a true Conception the Belly is first retracted, and then riseth again by Degrees. *Thirdly*, The Belly being prest with the Hand, the Mole gives way, and the Hand being taken away, it returns to the Place again: But a Child in the Womb, though prest with the Hand, moves not presently, and being removed, returns slowly or not at all. *Lastly*, The Child continues in the Womb not above eleven Months; but a Mole continues sometimes four or five Years, more or less, according as it is fastned in the Matrice. I have known when a Mole hath fallen away in the Fourth or Fifth Month.

If it remains until the eleventh Month, the Legs wax feeble, and the whole Body consumes; only the Swelling of the Belly
still

still increaseth, which makes some think they are Hydropical though there be little Reason for it; for in the *Dropsy* the Legs swell, and grow big, but in a Mole they consume and wither.

If at the Delivery of a Mole the Flux of Blood be great, it shews the more danger; because the Parts of Nutrition, having been vitiated by the flowing back of the superfluous Humours, whereby the natural Heat is consumed: And then parting with so much Blood, the Woman thereby, is so weakned in all her Faculties, that she can hardly subsist.

We are taught in the School of (a) *Hippocrates*, that Phlebotomy causeth Abortion, by taking away that Nourishment, which should sustain the Life of the Child. Wherefore that this vitious Conception may be deprived of that vegetative Sap, by which it lives; open the Liver-Vein, and then the Saphena on both Feet. Fasten Cupping-Glasses to the Loyns and Sides of the Belly; which done, let the Uterine Parts be first mollify'd, and then the expulsive Faculty provoked to expel the Burthen.

To laxate the Ligatures of the Mole: R. *Mallows with the Roots, m. iii. Cammomil, Melilote, Pellitory of the Wall, Violet-leaves, Mercury,*

(a) *Libro. 5. Aphorism. 31.*

70 *The Lady's Physician ; Or,*

Mercury, Roots of Fennel, Parsly, ana m. ii. Linefeed, Fængreck, ana lb. i. Boil them in Water, and let her sit therein up to the Navel. At the going out of the Bath, anoint the Privities and Reins with this Unguent following. ℞. Oyl of Cammomil, Lillies, and Sweet Almonds, ana ℥i. Fresh-Butter. Labdani, Ammoniacy ana ℥s. with Oyl of Linefeed make an Unguent. Or instead of this, may be used Unguentum Agrippæ, or Dialtheæ. ℞. Of Mercury, Roots of Althea, ana m. s. Fol. Branchæ Ursinæ m. s. Linefeed, Barley-Meal, ana ℥vi. Boil all these with Water and Honey, and make a Plaister. Make Pessaries of the Gum Galbanum, Bdellium, Ammoniacum, Figs, Hoggs-Suet, and Honey.

After the Ligaments of the Mole are loosed ; let the expulsive Faculty be stirred up to expell the Mole, for effecting of which, all Medicaments may be used which are proper to bring down the Courses. ℞. Troch. de Myrrha ℥i. Castor, Aristolochia, Gentian, Dictam, ana ℥s. Make a Powder, take ℥i. in ℥iiii. of Mugwort-Water. ℞. Of Hypericon, Calamint, Penny-royal, Betony, Hyssop, Horebould, Valerian, Madder, Sabine, with Water, make a Decoction, take ℥iii. of it with ℥is. of Syrrup of Feverfew. ℞. Of Mugwort, Myrrhe, Gentian, pil. coch. ana ℥iiii. Rue, Pennyroyal, Sagapenum, Opopanax, ana ℥s. Asa-fatida, Cinnamon, Juniper-berries, Bor-
rage,

rage, ana $\mathfrak{z}\text{i}$. with the Juice of Sabine, make Pills to be taken of every Morning. Make Infusions of Hyssop, Bay-leaves, Afrum, Calamint, Bay-berries, Cammomil, Mugwort, Sabine: \mathfrak{R} . Of Sagapenum, Marjoram, Gentian, Sabine, Cloves, Nutmeg, Bay-berries, ana $\mathfrak{z}\text{ii}$. Galbanum $\mathfrak{z}\text{i}$. Hieræpicræ, black Helibore, ana $\mathfrak{z}\text{i}$. with Turpentine, make a Pessary. But if these things prove not available, then must the Mole be drawn away with an Instrument put up into the Womb, called a *Pes Griphius*; which may be done with no great Danger, if it be performed by a skillful Surgeon.

After the Delivery of the Mole, (by Reason that the Woman hath parted with much Blood already) let the Flux of Blood be stayed as fast as may be.

Fasten Cupping Glasses to the Shoulder, and Ligatures to the Arms. If these help not, open the Liver-Vein on the right Arm.

The Air shall be moderately hot and dry; and her Diet such as doth mollify and attenuate, she may drink white Wine.

... ..

C H A P. XII.

Of the Generation of Monsters.

BY the Ancients, Monsters are ascribed to depraved Conceptions; and are defined to be Excursions of Nature, which are (a) vitious one of these four Ways. In Figure, Scituation, Magnitude, or Number.

In Figure, when a Man bears the Character of a Beast, as did the (b) Monster in Saxony, which was born about the Time of Luther's Preaching.

In Magnitude, when one Part doth not equalize with another, as when one Part is too big or too little for the other parts of the Body; and this is so common amongst us, that I need not produce a Testimony for it.

In Scituation, as if the Ears were on the Face, and the Eyes on the Breast or Legs; of this kind, was the (c) Monster born at Ravenna in Italy, in the Year 1512.

In

(a) Heurnius *institat. Medicin. lib. 5. cap. 8.*

(b) Ruffius *de Mul lib. 5. cap 3.*

(c) Conradus Licostenes *tractat. de Miraculis.*

In Number, when a Man hath two Heads or four Hands, of this kind was the (a) Monster born at Zarzara in the Year 1540.

I proceed to the Cause of their Generation, which is either Divine or Natural. The Divine Cause proceeds from the permissive Will of God, suffering Parents to bring forth such Abominations, for their filthy and corrupt Affections which are let loose unto Wickedness, like brute Beasts that have no Understanding. Wherefore it was enacted amongst the ancient Romans, that those which were any Ways (b) deformed, should not be admitted into religious Houses. And (c) St. *Hierome*, in his Time, grieved to see the Deformed and Lame offered up to God in religious Houses. And (d) *Kekermene*, by Way of inference, excludeth all that are mishapen from the presbyterial Function in the Church: And that which is of more Force than all, God himself commanded (e) *Moses* not to receive such to offer Sacrifice amongst his People; and he renders the Reason. (f) *Least he pollute my*

H

Sanctu-

(a) *Ludovicus lib. 24. cap. 3.*

(b) *Gellius lib. 1. cap. 12.*

(c) *In 18, Epistolæ ad metriadem lib. 2.*

(d) *Lib. de Arte Concionandi.*

(e) *Levit. 21. 18.*

(f) *Verse 23.*

Sanctuaries : Because the outward Deformity of the (a) Body is often a Sign of the Pollution of the Heart, as a Curse laid upon the Child for the Parents Incontinency. Yet there are many born depraved, which ought not to be ascribed to the Infirmary of the (b) Parents. Let us therefore search out the natural Cause of their Generation, which, (according to (c) *Aristotle* and *Avicen* who have dived into the Secrets of Nature) is either in the Matter, or in the Agent, in the Seed, or in the Womb.

The Matter may be in Fault two Ways, by Defect, or by Excess. By Defect when as the Child hath but one Leg or one Arm. By Excess, when it hath three Heads, or two Heads.

The Agent, or Womb, may be in Fault three Ways. *First*, in the formative Faculty, which may be too strong, or too weak, by which is produced a depraved Figure. *Secondly*, in the Instrument or Place of Conception, the evil Conformation or Disposition whereof, will cause a Monstrous Birth. *Thirdly*, In the imaginative Power, at the Time of Conception, which is of such Force that it stamps the (d) Character

(a) *Quos Natura notavit damnavit.*

(b) *S. Job 9. 2.*

(c) *Avist. l. tertio Meteor Avicenna 2. Met. 15*

(d) *Cardanus de Rerum Veritate, lib. 8. cap 44.*

rafter of the thing imagined upon the Child : So that the Children of an Adulteress may be like unto her own Husband, though begotten by another Man ; this is caused through the Force of the Imagination, which the Woman hath of her own Husband in the Act of Coition. *Aristotle* reports of a Woman, who, at the Time of Conception, beholding the Picture of a Black-Moor, conceived and brought forth an *Aethiopian*. I will not trouble you with any more human Testimonies, but I will conclude with a stronger Warrant. We read how (a) *Jacob* having agree'd with *Laban* to have all the spotted Sheep for the Keeping of his Flocks, took Hazel Rods, to augment his Wages, and pilled white Strakes in them, and laid them before the Sheep when they came to drink, and the Sheep copulating there together, whilst they beheld the Rods, conceived, and brought forth spotted Young.

The (b) Imagination also works on the Child after Conception : For which we have a pregnant Example of a worthy Gentlewoman in *Suffolk*, who being with Child, and passing by her Butcher when he was

H 2

killing

(a) Gen. 30. 31.

(b) Per Imaginationis Impressionem Fetus in Utero Matris afficitur signo notabili sine corporali Contactu. Oswaldus Crollius prefatione admonitoria ad Basilicam Chymicam.

killing a Sheep, a Drop of Blood sprung on her Face, whereupon she said, that her Child would have some Blemish on the Face, and at the Birth it was found marked with a red Spot.

Others are of Opinion, that Monsters may be ingendred by some infernal Spirit. Of this Mind was (a) *Egidius Facius*, speaking of that deformed Monster born at Cracovy. And (b) *Hieronimus Cardanus*, writeth of a Maid, who was got with Child by a Devil, she, thinking it had been a fair young Man. The like also is recorded by (c) *Vincentius*, of the Prophet *Merlin*, that he was begotten by an Evil Spirit.

But what a Repugnancy would it be, both to Religion and Nature, if the Devils could beget Men, when we are taught to believe, that not any was ever begotten without human Seed, except the Son of God. The Devil then being a Spirit, having no Corporal Substance, but in Appearance, and therefore no Seed of Generation ; to say that he can use the Act of Generation effectually, is to affirm that he can make Something of Nothing, and consequently, the Devil to be God, for Creation solely belongs to God alone. Again if the Devil

(a) *Libro de Cometa.*

(b) *Lib. de Rebus contra Naturam.*

(c) *De naturali Speculo lib. 21. cap. 30.*

Devil could assume to himself a dead Body, and enliven the Faculties of it, and make it able to generate (as some affirm he can) yet this Body must bear the Image of the Devil; and it is against God's Glory to give Permission so far unto him, as out of the Image of God to raise up his own Off-spring. In the School of Nature we are taught the contrary, *viz.* That (a) Like begets Like; therefore of a Devil cannot Man be born. Yet it is not denied, but that Devils, transforming themselves into human Shapes, may abuse both Men and Women, and with (b) wicked People, use the Works of Nature. Yet that any such Conjunction can bring forth a human Creature, is contra- to Nature and Religion.



C H A P X I I I .

Of the Signs of Conception.

I Gnorance makes Women become Murderers to the Fruit of their own Bodies.

H 3

For

(a) Omne generans, generat sibi simile.

(b) Lege apud Ruffium, lib. 5. c. 6.

78 *The Lady's Physician ; Or,*

For many having Conceiv'd, and thereupon finding their Bodies to be out of Courſe, and not knowing rightly the Cauſe, do either run into the Shop of their own Conſent and take what they think fit, or elſe, as the Cuſtom is, ſend to the Phyſician for Cure, and he perceiving not the Cauſe of their Grief, (ſeeing that no certain (a) Judgment can be given by the Urine,) preſcribes what he thinks beſt, peradventure ſome ſtrong Diuretical or Cathartical Potion, whereby the Conception is deſtroyed. Wherefore *Hippocrates* (b) ſaith, there is a Neceſſity that Women ſhould be inſtructed in the Knowledge of Conception, that the Parent as well as the Child might be ſaved from Danger. I will therefore give you ſome Inſtructions by which every one may know whether ſhe be with Child or not.

The Signs of Conception ſhall be taken from the Woman, from the Urine, from the Infant, and from Experiment.

Signs collected from the Woman are theſe. The firſt Day after Conception, ſhe feels a light Quivering or Chillneſs running through

(a) *Foreſtus lib. 2. de incerto Urinarum Judicio.*
cap. 3.

(b) *Scientia multa opus eſt ut Mulier in Utero geſtet parum. & ut nutretur, & ut evadat ab ipſo Partu. lib. Gynaikion.*

through the whole Body; a Tickling in the Womb, and a little Pain in the lower Parts of the Belly. Ten or twelve Days after, the Head is affected with Giddiness, the Eyes with a Dimness of Sight, then follows red Pimples in the Face, with a blue Circle about the Eyes, the Breasts swell and grow hard, with some Pain and Pricking in them, the Belly suddenly sinketh, and riseth again by Degrees, with a Hardness about the Navel. The Nipples of the Breasts wax red, the Heart beats inordinately, the natural Appetite is dejected, yet she hath a longing Desire after strange Meats. The Neck of the Womb is retracted that it can hardly be felt with the Finger being put up, and this is an infallible Sign. She is suddenly merry, and as soon melancholy, her Monthly Courses are stayed without any evident Cause; the Excrements of the Guts are unaccustomedly retained by the Womb pressing the great Gut, and her Desire to *Venus* is abated.

The surest Sign is taken from the Infant, which begins to move in the Womb in the Third or Fourth Month, and that not in the Manner of a Mole, from one side to another rushing like a Stone, but mildly, as may be perceived by applying the Hand hot on the Belly.

Signs taken from the Urine. The best Physicians do affirm that the Urine of a Woman with Child, is white and hath little Motes, like those in the Sun-Beams, ascending and descending in it, and a Cloud swimming aloft of an Opal Colour; the Sediment being divided by shaking of the Urine, appears like carded Wool. In the middle of her Time, the Urine turneth yellow, next Red, and lastly Black, with a red Cloud. Signs taken from Experiment : At Night going to Bed, let her drink Water and Honey ; afterward, if she feels a beating Pain in her Belly and about her Navel, she hath Conceived. Or let her take the Juice of *Carduus*, and if she vomiteth it up, it is a Sign of Conception. Cast a clean Needle into the Woman's Urine, put it in a brazen Bason, let it stand all Night, and in the Morning, if it be colour'd with Red Spots, she hath (a) Conceived, but if it be Black or Rusty, she hath not.

Signs taken from the Sex to shew whether it be Male or Female. Being with Child of a Male, the right Breast swells first, the right Eye is more lively than the left, her (b) Face well colour'd, because such as the Blood is, such is the Colour, and the Male is

(a) *Leges apud Hippoc. lib. de Sterilitate.*

(b) *Hippoc. 5. Aphor. 42.*

is conceived of Purer Blood and of more perfect Seed than the (a) Female. Red Motes in the Urine settling down to the Sediment, fore-tell that a Male is conceiv'd, but if they be white a Female. Put the Woman's Urine which is with Child into a glass Bottle, let it be close stopp'd three Days; then strain it through a fine Cloth, and you shall find little living Creatures; if they be Red, it is a Male, if White, a Female. To conclude, the most certain Sign to give Credit unto, is the Motion of the Infant: For the Male moves in the third Month, and the Female in the fourth.



CHAP XIV.

Of untimely Birth.

WHen the Fruit of the Womb comes forth before the seventh Month, (that is before it comes to Maturity) it is said to be Abortive. And, in Effect, the Child proves (b) Abortive, (I mean not to live) if it be born in the eighth Month. And

(a) Vide Moschionis Caput 162.

(b) In nostris Regionibus præcipue in Ægypto autem & Hispania, oestomestres partus sunt vitales, quia Air ibi calidus est, similis Loco Uteri, in quo permanebat Fetus.

And why Children born in the seventh and ninth Month may live and not in the eighth Month, may seem strange, yet it is true : The Cause hereof, by some is ascribed unto the Planet under which the Child is born ; for every Month, from the Conception to the Birth, is governed by his proper Planet : And in the eighth Month, *Saturn* doth predominate, which is cold and dry, and Coldness being an Enemy unto Life, destroys the Nature of the Child. (a) *Hippocrates*, gives a better Reason : The Infant being every Way perfect, and compleat in the seventh Month, desires more Air and Nutriment than it had (b) before, which because he cannot obtain, he labours for a Passage to go out ; and if his Spirits be weak and faint, and have not Strength sufficient to break the Membranes and come forth ; it is decree'd by Nature, that he should continue in the Womb until the ninth Month, that, in that Time his wearied Spirits, might be again strengthened and refreshed ; but if he returns to strive again in the eighth Month, and be born, he cannot live, because the Day of his Birth is either past or to come ; for in the

(a) *Libro de Septimestri Partu.*

(b) *Septimo Mense semper movet Infans ad Partum.*

the eighth Month, saith (c) *Avicen*, he is weak and infirm, and therefore being then cast into the cold Air, his Spirits cannot but sink.

Untimely Birth may be caused by Cold, for as it maketh the Fruit of the Tree to wither and fall down before it be ripe, so doth it nip the Fruit of the Womb before it comes to full Perfection, and make it to be abortive. Sometimes by (b) Humidity, weakning the Faculty, the Fruit cannot be retained until due Time: By Dryness or (c) Emptiness, defrauding the Child of his Nourishment; by one of the three Alvine (d) Fluxes, by (e) Phlebotomy and other Evacuations; by (f) Inflammations of the Womb, and by other (g) sharp Diseases. Sometimes it is caused by Joy, Laughter, Anger, and especially (h) by Fear; for in all, but in that especially, the Heat forsakes the Womb, and runs to the Heart, to help there, and so the Cold strikes into the Matrice whereby the Ligaments are relax'd and

(c) 2^a tertii Tract. de Abortu.

(b) Hippoc 5. Aphor. 45.

(c) 5. Aphor. 44.

(d) 5. Aphor. 34.

(e) 5. Aphor. 30.

(f) 5. Aphor. 43.

(g) 5. Aphor. 31.

(h) Galenus 2. in 3. Epid, 8.

84 *The Lady's Physician; Or,*
and Abortion follows. Wherefore (a) *Plato*
in his Time, commanded that the Women
should shun all Temptations of great Joy
and Pleasure, and likewise avoid all Oc-
casions of Fear and Grief: Abortion also
may be caused by the Corruption of the
Air, by filthy Odours, and especially by the
Smell of the (b) Snuff of a Candle, also by
Falls, Blows, violent Exercise, Leaping,
Dancing, &c.

Signs of future Abortion, are Extenuati-
on of the Breasts, with a Flux of watrish
Milk, Pain in the Womb, Heaviness in the
Head, unaccustomed Weariness in the
Hips and Thighs, Flowing of the Courses.
Signs fore-telling the Fruit to be dead in the
Womb, are Hollowness of the Eyes, Grief
in the Head, Aguish Horrors, Paleness
of the Face and Lips, Gnawing of the Sto-
mach, no Motion of the Infant, Coldness
and Looseness of the Mouth of the Womb,
the Thickness of the Belly which was above
is fallen down, watrish and bloody Excre-
ments come from the Matrice.

(a) *Libro 5. de Legibus.*

(b) *Aristot. 8. de Historia Animal. cap. 24.*

A Regimen or Rule for breeding Women.

THe Prevention of untimely Birth consists in the taking away of the foremention'd Causes ; which must be effected both before and after Conception.

Before Conception, if the Body be over-hot, cold dry or moist correct it with the contraries ; if Cacochimial, purge it ; if Plethorical, open the Liver-Vein ; if too gross, extenuate it ; if too lean, corroborate and nourish it ; all Diseases of the Womb must be removed as I have shewed.

After Conception, let the Air be moderate : Sleep not overmuch, avoid Watching, Exercise of Body, Passions of the Mind, loud Clamours and filthy Smells : sweet Odours also are to be rejected of those that are hysterical : Abstain from all things which provoke either the Urine or Courses ; also from salt, sharp, and windy Meats : A moderate Diet shall be observed.

If the Excrements of the Guts be retained, lenesy the Belly with Clysters made of the Decoction of Mallows, Violets with Sugar, and common Oyl ; or make Broth
I with

86 *The Lady's Physician; Or,*
with Borage, Bugloss, Beets, Mallows,
taking in the same, a little Manna. On
the contrary; if she be troubled with
Loosness of the Belly, let it not be stayed
without the Judgment of a Physician, for
all Alvine Fluxes, have a malignant Quality
in them, which must be evacuated before the
Flux be stayed.

The Cough is another Accident which
accompanieth breeding Women, and puts
them into great Danger of Miscarrying,
by a continual Distillation falling from the
Brain, to prevent which, shave away the
Hair on the Coronal, and sagittal Com-
missure, and apply thereon this Plaister.
R. Ræsinæ, ℥s. Ladani, ℥i. Citron Pills,
Ligni Aloes, Olibani ana ℥i. Stiracis liquidæ
& siccæ s. q. dissolve the Gums in Vinegar,
and make a Plaister. At Night going to Bed,
let her take the Fume of these Trochisks
cast upon the Coals. *R. Of Frankincense,*
Stiæx, Powder of red Roses, ana ℥is. Sanda-
rachæ, ℥iii. Mastick, Benjamin, Amber,
ana ℥. with Turpentine make Trochisks. Ap-
ply a Cautery to the Nape of the Neck: And
every Night let her take of these Pills fol-
lowing. *R. Hyposistidis, Terræ sigillatæ,*
Fine-bole, ana ℥s. Bistort, Acatia, Stiracis
Calamitæ, ana ℥ii. Cloves, ℥i. with Syrrup of
Myriles make Pills.

In

In breeding Women there is a corrupted Matter generated, which flowing to the Ventricle dejecteth the Appetite, and causeth Vomiting; and the Stomach being weak, not able to digest this Matter sometimes sends it unto the Guts, whereby is caused a Flux of the Belly, which greatly stirreth up the Faculty of the Womb. For the Prevention therefore of all these Dangers, the Stomach shall be corroborated as followeth.

Rx. *Ligni Aloes, Nutmeg, ana ℥i. Mace, Cloves, Mastick, Laudanum, ana ℥ii. Oyl of Spike, ℥i. Musk, gr. ii. Oyl of Mastick, Quinces, Wormwood, ana ℥s. Make an Unguent for the Stomach, to be applied before Meals. Instead hereof may be used Ceratum stomachale Galeni.* *Rx.* *Of Conserve of Borage, Bugloss, Anthos ana ℥s. Confect. de Hyacintho. Lemmon Pills condited, Specierum diarmarg. pulv. de Gemmis, ana ℥ii. Nutmeg, Diambra, ana ℥ii. Peony-Roots, Diacoralli, ana ℥i. with Syrrup of Roses make an Electuary of which she shall take twice a Day, two Hours before Meals.* Another Accident which perplexeth Women with Child, Swelling of the Legs, which happens the first three Months by superfluous Humours falling down from the Stomach, and Liver; for the Cure whereof. *Rx.* *Of Oyl of Roses ℥ii. Salt Vinegar, ana ℥i. shake them All together until*

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th₃

88 *The Lady's Physician ; Or,*

the Salt be dissolved, and anoint the Legs
 hot therewith, chafing it in with the Hand.
 But Purging is more proper, if it may be
 done without Danger, as it may in the fourth
 fifth and sixth Month of (a) Pregnation, for
 a Child in the Womb is compared to an
 Apple on the Tree : The first three Months
 it is weak and tender, subject with the Ap-
 ple to fall away, but afterwards the Mem-
 branes being strengthened, the Fruit remains
 firmly fastened in the Womb, not apt to
 Mischances, and so it continues, until the
 seventh Month ; then growing near the
 Time of Maturity, the Ligaments are again
 relax'd (like unto the Apple that is almost
 ripe) and grow looser every Day until the
 Time of Delivery. If therefore her Body
 hath Need of purging, she may purge with-
 out Danger in the Fourth, Fifth, or Sixth
 Month ; but not before, or after, unless in
 some sharp Diseases in which the Mother
 and Child both are like to perish. Apply
 Plaisters and Unguents to the Reins, to
 strengthen the Fruit of the Womb. *Rx.* Of
Gum-Araback, Galangale, Histort, Hypocistid.
Storax. ana ʒ. Fine-bole, Nutmeg, Mastick,
balauſt. Sang. Draconis, Myrtle-berries ana ʒiſ.
Wax and Turpentine q. ſ. Make a Plaister,
 Apply it to the Reins in the Winter Time ;
 and remove it every fourteen Days, lest the
 Reins

(a) Hippoc. 4. Aphor.

Reins be over-hot therewith. In the Interim anoint the Privities and Reins with *Unguentum Commitissæ*. But if it be Summer Time, and the Reins hot, this Plaister following is more proper. *R.* Of red Roses, p. i. Mastick, red-Sanders, ana *℥ii*. Bole-Armony, red Coral, Bistort, ana *℥i*. Pompranate Pills, prepared Coriander ana *℥iis*, Barberries, *℥ii*. Oyl of Mastick and Quinces ana *℥i*. Juice of Plantain *℥ii*. with Pitch make a Plaister, anoint the Reins also with *Unguentum Sandalinum*. Once every Week wash the Reins with two Parts of Rose Water and one Part of white Wine, mingled together and warmed at the Fire; this will assuage the Heat of the Reins, and Disperse the Oyl of the Plaister out of the Pores of the Skin, and cause the Ointment or Plaister the sooner to penetrate and strengthen the Womb. Some are of Opinion that so long as the Load-stone is laid to the Navel it keepeth the Woman from Abortion. The like also is recorded of the Stone *Ætites* being hanged about the Neck. The same Vertue hath the Stone *Samius*.

Thus briefly (as far as Modesty would give leave) I have run through all Distempers of the Matrice. God make my Labour profitable; For, *Healing cometh of the most High.*

Hinc omne Principium, huc refer Exitum. Horat.

THE
Author's Prayer

FOR HIS

PATIENT.

What Cure I undertake within this (a) Roof,
Lord say the Word be whole, and 'tis enough.
Thy Word alone, did make the Lame (b) to walk.
The (c) Deaf to hear, yea and the Dumb to talk.
The Servant's (d) Palsie, by thy Word was cur'd,
The (e) Lepers cleansed, and of Health assur'd,
By it, the born (f) blind Man, was made to see,
By it, the (g) Dead to Life ev'n rais'd be,
By it, were these Cures wrought, O Lord grant then,
Unto my Prayer that thou wilt say Amen.
For neither (h) Herb, nor Plaister will do well,
Unless therewith thy Benediſt doth dwell.

(a) S. Luke 7. 6. (b) Acts. 3. 7. (c) S. Mark 7. 3.
(d) S. Mat. 8. 13. (e) S. Mat. 8. 3. (f) S. John.
9. 1. (g) S. John 11. 44. (h) Wisdom. 16. 12.

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